# The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. X: WHOLE NUMBER, 1259.] NEW YORK, MAY 3, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

## DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. Except on Fridays, when Evening Prayer with Lecture is at 7½ P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—6 A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

## CALENDAR.

MAY.

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| 6 | Fourth Sunday after Easter. |
| 13 | Fifth Sunday after Easter. |
| 14<br>15<br>16 | Rogation Days. |
| 17 | ASCENSION DAY. |
| 20 | Sunday after Ascension. |
| 27 | WHIT-SUNDAY. |
| 28 | Monday in Whitsun-week. |
| 29 | Tuesday in Whitsun-week. |
| 30 | Ember Day. |

JUNE.

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|---|---|
| 1<br>2 | Ember Days. |
| 3 | TRINITY SUNDAY. |
| 10 | First Sunday after Trinity. |
| 11 | St. Barnabas. |
| 17 | Second Sunday after Trinity. |
| 24 | Third Sunday after Trinity. Nativity St. John the Baptist. |
| 29 | St. Peter's Day. |

## THE CHURCH AT HOME.

### DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Fourth Sunday after Easter, May 6, A.M. St. Mark's, New York.
P.M. St. Ann's (Deaf Mutes), New York.
E. St. Bartholomew's (Meeting for Deaf Mutes).
Fifth Sunday after Easter, April 13, A.M. St. Paul's, Castleton.

**New York.**—*Third Sunday after Easter.*—The Provisional Bishop preached and held a Confirmation on the morning of this day, in St. James' Church, Hamilton Square, of which the Rev. P. S. Chauncey is Rector. This church, as its location indicates, is situate on the northern verge of the city, and on its first erection, nearly fifty years since, was in the very heart of the country. The parish is consequently one of the very oldest. It is associated with the names of some of the most eminent and worthy families connected with the annals of New York, the descendants of whom are still found as worshippers within its walls. It was endowed by Trinity many years since, but the original structure was still maintained, the exterior being well nigh in as simple a style as might consort with a temple dedicated to the worship of God. The interior is certainly very pleasing, and latterly, under the superintending care of the present worthy Rector, has been much improved. We recalled amidst the long line of those who had ministered at the altar of this House of Prayer, the Rev. Samuel F. Jarvis, D.D., by pre-eminence the historiographer of the Church in the United States, and its first Rector, attaching to whose overship was the parish of St. Michael's, Bloomingdale, now separate; and at a later period, the lamented Edward D. Griffin, a young man of extraordinary promise and talent; likewise the Rev. Henry Morton, D.D., Rector of St. James' Church, Philadelphia. Generations of men, whose praise is in all the churches, have here spent the Sabbaths of their lives; and their memory provides a hallowing association, which cannot but benefit the succeeding worshippers. It is an affecting sight to the thoughtful Christian to witness this little edifice, over which storms so long have beat, standing there as a witness to the truth, a solemn protectress to the consecrating forms of our Liturgy, and from the lips of its many preachers holding forth the divine witness against the surrounding desecration of the Sabbath, and the ungodliness of a great city. We presume the period of its foundation to be very near the year 1808, as we find 1810 entered on the parish books still accessible, and the bell bearing date 1812. The people here gathered in, have their homes scattered over an immense area, and the church being located in no direct thoroughfare, the incitement to worship there must be, with most, through pure love of the Church's ordinances, and the desire to receive the benefit of pastoral ministration. The church, by the acknowledgment of all connected with it, has witnessed a great change within the past few years; the change of rectors, and the changes, no less important, incident to city life, had their influence in detaching families from time to time, who yet, unremoved, renewed their attendance with the new inspiring zeal latterly put forth to revive Heaven's work, and "in the midst of the years make known." Those years, could they bear witness, would yield a record that would engage, by its surpassing interest, the thoughts and warmest emotions of the members of Christ's Body. Set as a lodge in the wilderness, who shall say what divine consolations, what pure and hallowing influences it has provided? It is just passing from the character of a suburban church to that of a city one. In view of the progress of the City, it will probably be necessary, within a few years, for the corporation of this church to erect a new edifice on a more eligible site. The Square itself is city property. Elevated as it is, it commands a noble view of the island, and of a large portion of the city. Should contemplated improvements be carried out, the edifice would be well nigh inaccessible.

There were present on this occasion, together with the Reverend the Rector and the Provisional Bishop, the Rev. Thomas Cook, Chaplain of Ward's Island. Morning Prayer was said by the Rev. Thomas Cook; the Ante-Communion Service was said by the Bishop, the Rector taking the Epistle. The Bishop chose as the subject of discourse the means of attaining to an individual consciousness of the will of God, and impressed the necessity of co-operating with the divine grace by subjection of the understanding and the heart to divine influences, for the attaining to that confidence and faith and peace and joy in the Holy Ghost, which, in its immediate action, has the promise of the life that now is, and, in its consummation, of that which is to come. At its conclusion the candidates for Confirmation approached the chancel rail, when the Rector presented them to the Bishop. After performance of the sacred rite, the Bishop addressed those who had shared it, in a most earnest and impressive manner, advising them of the obligations they had thus assumed, the privileges to which they had been thus admitted, and exhorting them to regard the present solemn occasion as but an advance towards partaking of the Holy Communion, in which God's grace was to be realized to the sanctifying and refreshing of their souls. The Rector then read the final prayer of the Institution Office; and the Bishop dismissed the assembly with the Apostolic Blessing.

The edifice on this occasion was completely filled, and not only was much interest manifested, but the peculiar solemnity attaching to the ordinance of Confirmation appeared to be fully realized, alike by those who in the presence of God there assumed their obligations, as of the congregation bearing witness to the covenant.

On the evening of this day, the Provisional Bishop held a Confirmation in St. John's Church, Brooklyn, of which the Rev. Thomas T. Guion is Rector.

**New Jersey.**—On Wednesday, 25th April, (St. Mark's Day,) in St. George's Church, Penn's Neck, the Rev. Mr. Paterson read Evening Prayer, and the Bishop preached and confirmed three persons, the Minister the Rev. Mr. Otis reading the Preface.

In the evening, in St. John's Church, Salem, the Rev. Messrs. Harrold (of the Diocese of Delaware) and Otis read Prayers, and the Bishop preached and confirmed ten persons, the Rector the Rev. Mr. Paterson reading the Preface.

On Thursday, 26th, in the Court House, at Bridgeton, the Rev. Messrs. Paterson (the Missionary) and Otis read Evening Prayer, and the Bishop preached.

The Bishop of the Diocese held a special Ordination at Christ Chapel, Elizabethtown, last Sunday, being the third Sunday after Easter, for the admission to the Holy Order of Deacons of a candidate from the congregation of this chapel—Mr. Hobart Chetwood, the son of an old and highly respected inhabitant of the place. This circumstance invested the proceeding with extraordinary interest, and many persons from the neighbourhood were present on the occasion. The Bishop arrived at Elizabethtown on Saturday afternoon, and attended Evening Service at Christ Chapel, in company with his chaplain, the Rev. Adolph Frost, and his son, the Rev. Dr. Doane, of Newark. This parish is one of the few in the country towns where there is (as there ought everywhere to be) Morning and Evening Prayer *daily* throughout the year, and where the service is performed with due solemnity and devotion. There are day-schools connected with the chapel, and the scholars all attend at Daily Service.

The chapel itself, though built for a school-room, and only appropriated to its present use until a suitable church shall be erected, is yet quite a little model of ecclesiastical propriety, both in architecture and arrangement. There is a temporary chancel, with a noble altar of Caen stone; stalls from which the Prayers are said; a beautiful carved oak eagle lecturn, from which the Lessons are read; an oak pulpit of exquisite design; a pictorial chancel window, the subject, the "taking down from the Cross;" there is another painted window, "Christ blessing little children;" and all the rest of the windows are of stained glass, in appropriate pattern. The high pitched roof gives a fine effect to the edifice, both exteriorly and interiorly. The Font, which is of blue stone, is in its proper place, near the door. And, to crown all, the seats, which are constructed of oak, and arranged so as to afford every facility for kneeling, are open, AND FREE TO ALL ALIKE.

The Ordination took place at the Morning Service on Sunday. The Rev. W. T. Johnston opened the Service; the Rev. C. F. Hoffman read the first, and the Rev. G. H. Doane the second Lesson; and the Rev. G. N. Sleight said the concluding Prayers. The Bishop then ascended the pulpit, and delivered an earnest and appropriate discourse, on the Church as a Body, pointing out in a forcible and impressive manner our intimate union with Him as the Head of that Body—concluding with the following affectionate address to the candidate whom he was about to ordain to the Ministry of that Body:

> My son, in all but the flesh, this is a happy day to many hearts, which brings you here, to the loving friends, with whom your life has all been passed; to the darlings of your own bright hearth; to your fond parents, who see fulfilled, in you, the prayers which blessed your cradle; to that most venerable mother, in our Israel, who, having waited in the temple, as long, and constantly, as Anna, is only here, to-day, in the deep yearnings of her pious heart; and scarcely less even than these, to me, a happy day—me who have watched you, nearly from your birth, and catechized you up to manhood, and had the training of your mind for God, and felt, as only two have ever felt, the beatings of your heart, and been a thousand times rewarded, in the filial sympathy and manly aid which you have given me, in the most important and most arduous work which God has given me to do. To me this is indeed a happy day. My son, God has endowed you well with gifts and opportunities. The greatest and most precious of them all, the willingness to lay them all, to-day, before His Holy Altar, that you may take them up again, signed with His Cross, and to be ever sacred to His service. Daily renew, while life shall last, the memories of this hour. Daily invoke the Spirit, by whose presence with us here to-day, the very atmosphere is consecrated. Daily devote yourself in new and intimate self-devotion to the service which you enter on to-day. You stand on Holy Ground. You stand beneath the blessed bleeding Cross. Beneath that Cross, and on this ground, our apostolic ancestor long stood, the champion of the Church, and toiled, and prayed, and wept, for the dear souls committed to his care—and died in faith and hope. May God accept your offering to Him of yourself. May He endue you richly with all gifts and graces for the work to which, by me, He calls you. May you be skilful in the training of the children of His love. May your hands be strengthened, and your heart encouraged, for your work by the sense of His presence and the fullness of His blessing, and when at last your work is done and He that called you to it comes to call you to your crown, may it be said of you as it was of the beloved Daniel, "They that are teachers shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."

At the conclusion of the sermon, the Bishop took his chair near the Holy Table, and the candidate, Mr. Hobart Chetwood, was presented to him by the Rev. A. Frost. After the usual inquiries and answers, the Bishop, commending the candidate to the prayers of the congregation, proceeded, along with the clergy and people present, to say the Litany; and then began the Communion Service—the Rector, the Rev. E. A. Hoffman, reading the Epistle. The Ordination was then concluded, and the newly ordained Deacon read the Gospel. Handel's Anthem, "Comfort ye my people," was sung in a highly creditable manner by the choir, which also executed the other musical parts of the service with much devotional effect. The Sacrament of the Holy Communion was afterwards administered by the Bishop, assisted by the Rector, to the clergy present and a large number of the congregation. The chapel was exceedingly crowded throughout, and although every available space was occupied, a great many went away, unable to find room.

At the Afternoon Service the Sunday scholars were catechized by the Rector, and then examined by the Bishop. In the evening, the newly ordained Deacon preached, giving high promise of future usefulness.

In the evening, in St. Matthew's (German) Church, Newark, the Rev. Messrs. Rosè (the Minister) and Frost read Prayers. The minister catechized the children, the Rev. Mr. Cook (of the Diocese of New York) preached in German, and the Bishop confirmed thirteen persons. The Rev. Messrs. Henderson, Stewart, Joshua Stewart, and G. H. Doane, were present.

On Monday, 30th, the Bishop instituted the Rev. Hannibal Goodwin into the Rectorship of St. Paul's Church, Newark. Morning Prayer was read by the Rev. Messrs. Pierce (of the Diocese of Louisiana) and Hoffman, the Lessons were read by the Rev. Messrs. Williams and Joshua Smith, and the Bishop preached and confirmed fifteen persons. The Holy Communion was administered by the newly instituted Rector. The Rev. Messrs. J. H. Smith (the assistant Minister,) Stewart, Frost, Rosè, Stocking, Doane, Chetwood, and Woodward (of the Diocese of Western New York), were present.

**Western New York.**—The Bishop has this week made some changes in his appointments, by the addition of Holland Patent, Tuesday, 21st June, and Alder Creek, Oneida county, the first in the morning, the second in the evening, and deferring those of Constableville and Lowville, Lewis county, the first to the 22d, and the second to the 24th June.

The Bishop has issued the following formal deposition of B. W. Whitcher, a Presbyter of his Diocese, who has seceded to the Church of Rome:—

"Whereas Benjamin W. Whitcher, a Presbyter of this Diocese, in violation of his ordination vows and pledges, and forsaking the truth of God, for fundamental errors, has abandoned the communion of the Protestant Episcopal Church, by a formal admission into a religious body not in communion with the Protestant Episcopal Church, namely, the Roman Catholic body, as attested by his own written statement, I do in conformity to the Canon in such case provided, with the consent of the Standing Committee of the Diocese, pronounce the said Benjamin W. Whitcher, *ipso facto*, deposed to all intents and purposes from the holy ministry of the Church. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And I do hereby give the required notice of the apostacy and deposition of the said Benjamin W. Whitcher.

"GENEVA, W. N. Y., April 24, 1855.

"WILLIAM H. DELANCEY,
"*Bishop of the Diocese of Western New York.*"

**Pennsylvania.**—The Bishop of the Diocese, with the object of ascertaining, as nearly as possible, the whole amount which has been paid toward church building, by the churches in Philadelphia, during the period aforesaid, and also to distinguish between obligations incurred before May, 1845, and those which have been incurred since, has addressed the following questions to the parochial clergy of Philadelphia:—

"What amount has been paid within the last ten years, by your Parish, towards the reduction or extinction of debts incurred for building or ground, previous to May, 1845?

"What amount has been paid within the last ten years, by your Parish for the purchase of new ground and the erection or enlargement and improvement of Church and other buildings? (Include Organs, Sunday-school buildings, and Parsonages.)

"What is the whole indebtedness of your Parish at present?"

St. Stephen's Church, erected at Wilkesbarre, in the valley of Wyoming, was consecrated on the 19th ult., by the Bishop of the Diocese, assisted by the Rector of the church, the Rev. George D. Miles, and other of the clergy. The Bishop preached. The Holy Communion was afterward administered. The building has many pleasing architectural features.

**Connecticut.**—St. Thomas' Church, New Haqen, was consecrated on Thursday, the [illegible]th ult., by the Bishop of the Diocese, together with the Assistant Bishop, the Rev. Dr. Beardsley, Rector of the Church, the Rev. Dr. Croswell, the Rev. Joseph Brewster, the Rev. Thos. C. Pitkin, and the Rev. Abraham N. Littlejohn. The deed of Consecration was read by the Rev. Joseph Brewster, and the sermon was preached by the Assistant Bishop, from St. John x. 4. We had occasion to inspect the edifice when in course of erection; it is both elegant and commodious, in many respects worthy of the taste and evidencing the Christian zeal of the members of the Church in New Haven.

The *Calendar* gives the following account of the Consecration of St. James' Church, West Hartford:—"This church was consecrated by the Assistant Bishop on Wednesday last (St. Mark's Day). There were present in addition to Bishop Williams, Rev. Drs. Croswell and Hallam, Rev. Messrs. E. Huntingdon, Bates, Fitch, Warner, Coe, Fisher, Goodrich, Douglas, S. F. Jarvis, Russell, and Benedict (Rector of the Church), of this Diocese; Rev. T. S. Judd, of New York, officiating in this Diocese, and the Rev. G. Huntingdon, of Western New York. The Request for Consecration was read by the Rector, Rev. S. Benedict. The Sentence of Consecration was read by the Rev. Mr. Fitch. Morning Prayer was offered by Rev. Mr. Bates and Rev. D. Hallam."

**Massachusetts.**—The Bishop of the Diocese held an Ordination last Thursday, at St. John's Church, East Boston, when Mr. Wm. Munroe, a graduate of the Theological Seminary of Virginia, was admitted to the Holy Order of Deacons.

The Free Church of St. Mark, Boston, is turning out, we learn, a successful experiment. The parish is of recent construction, and the church is sustained by voluntary offerings. The church is located on West Concord street. The seats are free. During the past year, under the ministry of the Rev. Mr. Baury, the congregation has very considerably increased in numbers and ability to support the public worship of God, still, however, requiring some additional pecuniary aid. The Rev. Edward A. Benouf, of Boston, having been invited to become the assistant minister of St. Mark's, has accepted the appointment, and it is stated, we observe, in one of the Boston daily journals, "that from the joint labours of these estimable clergymen, with the continued blessing of Heaven, the Free Church system, it is devoutly hoped, will be extended and perpetuated at the south part of Boston, so rapidly increasing in population and importance." The Church of the Advent in Boston had already established the practicability of the Free Church system; and the Daily Service there continues, we understand, to be well attended.

**Virginia.**—The annual meeting of the Society of the Theological Seminary of Virginia, Auxiliary to the Society for the Promotion of Evangelical Knowledge, was held in the chapel of the institution on the evening of the 20th ult. The President, the Rev. Dr. Sparrow, occupied the chair and commenced the services with the Evening Prayer. The report read on the occasion represented the number of members of the Society to be thirty-two, and that the Society was in a prosperous condition, and that its prospects of usefulness continue to be highly encouraging. The reading of the report was followed by an address from the Rev. S. H. Tyng, D. D., who had been invited by the Society to address them on this occasion. Other gentlemen of the vicinity briefly expressed their interest in the Evangelical Knowledge Society, and their appreciation of its great importance as an instrument for the promotion of sound views of Gospel truth. In the proceedings of this occasion, prominence was given to the consideration that the Evangelical Knowledge Society had been formed and was carried on for the purpose of diffusing sound and just views of the great doctrine of the Cross—"Jesus Christ and Him crucified." For this, it was insisted on, that there could be no substitute and no rival in importance.

The Annual Convention of this Diocese is to meet at Lexington on the 16th of this month. The *Southern Churchman* remarks:—

"While on the subject of the Convention it may not be useless to suggest to its members the importance of due *preparation* for the duties which they have to perform. The reports of the parishes should be carefully prepared, by each one upon whom the duty devolves, *at home*, with strict regard to the form prescribed, a copy of which may be found in the printed journal of the Convention. The contributions to the various funds should be provided some time before the Convention, that nothing may be lost through haste in making them up at the last moment. The question should also be considered, what practical benefit may be expected from the meeting of so many Christian Ministers and Laymen, to themselves and others, on such an occasion; what improvement to the state of religion in the place of meeting and the diocese is to be looked for as the result of their united deliberations and prayers? At the last Convention the precedent was established of a meeting of the Convention for prayer and conference on practical religion, which will doubtless hereafter constitute a feature of all our Conventions. The anticipation of such a meeting adds weight to the ordinary motives which should influence all who attend Convention, to go to it in a serious spirit, and with prayer for the Divine blessing. Especially should it be sought upon the numerous Services connected with the occasion which must to so many prove 'the savour of life unto life, or of death unto death,' according as the Gospel is received or rejected."

**Indiana.**—The *Indianapolis Republican* thus describes a Confirmation held by the Bishop of the Diocese, in Christ Church, there, on Sunday week:—

"Nothing could have exceeded this service in solemnity and interest. Twenty-six candidates kneeled before the Bishop, upon each of whom he laid his hands with these words:—'Defend, O Lord, this thy servant with thy heavenly grace, that he may continue thine forever, and daily increase in thy Holy Spirit, more and more, until he come to thy everlasting kingdom.' The Church, with all the extra accommodation which could be provided in the way of chairs and benches, was crowded to excess, a large number being compelled to stand, and a still larger to leave for want of room. The Rector, the Rev. J. C. Talbot, read Prayers, and the Bishop preached an appropriate and effective sermon upon the Christian race, from 1 Cor. ix. 24, 25."

**Mississippi.**—A recent conversion in this Diocese is regarded, we find, as an important accession to the Church. It is that of a layman—Wm. S. Grayson, Esq., of Mississippi—late a distinguished Methodist, and the author of several works which have excited much attention and commendation from the periodical press of that denomination. In a letter to the *Church Herald*, (Vicksburg,) dated 6th ult., in which he complains of injustice having been done him by representing him as saying in one of his publications that "the Episcopal Church was an imposition and fraud," he says:—

> I am myself an Episcopalian upon principle. I am a Churchman. I hold to three orders in the Ministry. I regard Bishops as the successors of the Apostles. I repudiate the doctrine of Presbyterial equality as being, essentially, Congregationalism. I regard Episcopacy as vital to the efficient spread of the Gospel. I hold to the Divine origin and obligation of the Episcopal form of Church government.

**Iowa.**—The Bishop's first general visitation of his Diocese will be made during the present month of May. He is to be at Keokuk on Sunday next. The Annual Convention will be held at Burlington, May 30. The Bishop is on a visit to Tennessee, preaching in destitute regions, having more especial reference, in this voluntary service, to the coloured population.

It is stated that the Rev. E. W. Peet, recently appointed as Missionary at Fort des Moines, Iowa, has entered upon his duties under highly encouraging circumstances. Fort des Moines is in the interior of the State, and is to be the capital, so that it promises to be one of the most important points for our Church in the whole Diocese.

**Diocesan Conventions.**—The following Diocesan Conventions meet during the present month:—

May 2. TENNESSEE—Columbia. CALIFORNIA—San Francisco.
" 10. GEORGIA—Macon. ALABAMA—Greensboro.
" 11. LOUISIANA—New Orleans.
" 15. PENNSYLVANIA—Philadelphia.
" 16. VIRGINIA—Lexington. NORTH CAROLINA—Warrentown.
" 17. TEXAS—Seguin.
" 18. MISSISSIPPI—Vicksburg.
" 25. MISSOURI—Boonville.
" 30. NEW HAMPSHIRE—Concord. NEW JERSEY—Burlington. DELAWARE—Milford. MARYLAND—Baltimore. IOWA—Burlington.
" 31. KENTUCKY—Covington.

## THE CHURCH ABROAD.

**England.**—We learn that Ordinations for Trinity Sunday, June 3, are announced by the Archbishop of York, the Bishops of Exeter, Ripon, Peterborough, Chichester, Lichfield, Ely, Oxford, Chester, Lincoln, Salisbury, and Bath and Wells. The Bishop of Winchester holds his next Ordination on the fifth Sunday after Trinity, July 8; the Archbishop of Canterbury at Michaelmas.

The dissenters' churchwarden for St. Paul's, Knightsbridge, has been creating further commotion in the parish. It was begun, it seems, by Mr. Westerton and his supporters on Easter Eve, by entering the Chancel, which had been closed against them, and taking the flowers, &c., from the altar. They were, however, restored to their places. At the election of Churchwardens there was a very stormy meeting. The Hon. and Rev. R. Liddell appointed his Warden, and the parishioners re-elected Mr. Westerton, who was proposed by the Hon. and Rev. F. Baring. The Hon. Colonel Smythe Vereker—who, it will be recollected, some time since, asserted that there was only one Sacrament in the Church of England, proposed a resolution, which Mr. Liddell refused to put, declaring the mode of celebrating divine worship at St. Paul's and St. Barnabas highly offensive to the parishioners. Mr. Baring, in some remarks he made, mentioned that he had a conference with Mr. Liddell, who had agreed to accede to what was required of him, so far as St. Paul's was concerned, but that Mr. Liddell made it a condition that at St. Barnabas matters should be left as they were; which he (Mr. Baring) could not consent to. He was sure that if Mr. Liddell would abide by the advice of the Bishop of London the parishioners would be satisfied. Mr. Liddell (as chairman) then retired amid a storm of hisses, groans, and other discordant sounds; and Mr. Westerton being appointed to the chair, the motion of Colonel Vereker was seconded by John Scott Banks, Esq., and after some discussion was carried unanimously. Thanks to Mr. Westerton terminated the proceedings.

Great regret is expressed, that Archbishop Tenison's chapel in Regent street has undergone a wretched change during the last few weeks. Those who know the neigbourhood will remember that the building was approached by a very large vestibule of some architectural pretensions; but it has now undergone a thorough metamorphosis, and been converted into shops. "No accidental passer-by," says the *English Churchman*, "would ever dream that the chapel founded by the pious Archbishop had been driven into a back street. The bell may call to prayers in that thronging thoroughfare, but the Christian wayfarer will have much difficulty in heeding it. A fine site for an entrance to a church in a most desirable position has thus been got rid of."

The Bishop of Manchester has undertaken to hold confirmations in the diocese of Durham, instead of the Bishop of Durham himself, whose age and state of health will not allow him to perform the duty. The confirmations will take place at the end of June and beginning of July.

It is stated that arrangements are in progress for the erection of a new church in the Westminster road, a few yards east of the rear of the Roman Catholic Cathedral.

We learn that a painful sensation had been caused by the absence from his home of the Rev. G. Watts, the Vicar of Brockworth, who left his residence on Saturday, the 24th of March, and had not since been heard of.

The Bishop of Ripon has been preaching in the Leeds borough gaol. The *Leeds Intelligencer* has the following account of it:—

"Our borough gaol was, on Tuesday last, the scene of a more than usually interesting event. In conformity with a long expressed desire to come and preach in the prison chapel, the Bishop of Ripon, two or three weeks ago, intimated to the chaplain (the Rev. G. B. De Renzi) his intention to visit the prison for this purpose on the day above named. Accordingly, the prisoners were assembled in the chapel at half-past two o'clock in the afternoon, the prisoners chanting the hymns after the first and second lessons, which they did in a highly creditable manner. At the conclusion of the hymn which followed the prayers, the Bishop, who had in the mean time ascended the pulpit, gave out as his text Romans viii., verse 32—'He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things.' Our space forbids us attempting to give even an outline of his Lordship's sermon. We must therefore content ourselves with merely remarking that it was singularly appropriate, and, delivered as it was, with a most affectionate earnestness, well calculated to impress his hearers. The effect produced was apparent in the involuntary tears which trickled down many a cheek among the male, as well as the female part of the congregation. The most striking features of the sermon were its remarkable simplicity, which rendered it intelligible even to the most uneducated, and its tender appeals, which were urged with a force and persuasiveness that could hardly fail to win their way to more hardened hearts. We only hope that the impression which was produced at the time may not be merely transient, and we believe it will not. Everything conspired to give effect to the interesting occasion."

We observe that Archdeacon Denison has written to the *Morning Post* in opposition to Sir John Pakington's Education Bill. "The principle of this Bill is," he says, "wholly vicious. The details are a string of clumsy expedients, which would only excite a smile if it were not for the moral and religious evil which lurks under the use of every one of them, singly and collectively."

It appears that by an arrangement between Lord Panmure (the War Secretary) and the Society for the Propagation of the Gospel, twelve additional chaplains are about to be appointed, at the joint expense of the Government and the Society.

**Australia.**—The *Australian Register* of January 31 says:—"We stated in our last summary the return from England of the Lord Bishop of Adelaide, and we have now to record that the first session of an Ecclesiastical Synod has been held in Adelaide under the presidency of his Lordship. The plan for convening this assembly was first unfolded by the Bishop in a Visitation Charge, and very shortly afterward the Synod was duly summoned. His Lordship justified the procedure on the principle that whereas a Provincial Synod, without license from the Crown, would have been an illegal assembly, a Diocesan Synod stood on a different footing. The Bishop has proposed to the Synod the parochial subdivision of the colony, and as his reference to the local courts, with other incidents transpiring in the Synod, threatened to trench upon the religious freedom and equality now enjoyed by all denominations of Christians, the new Ecclesiastical movement of his Lordship has been looked upon with considerable scrutiny. The second session of the Synod will commence in a week or two from this time, when it will develop its permanent constitution and form."

## THE WORLD AT HOME.

THE N. Y. HISTORICAL SOCIETY.—At the meeting of this Society held at the chapel of the University, on the first evening of this month, General Anthony Lamb read a paper attributing the invention of the celebrated sea quadrant known as Hadley's, to Thomas Godfrey of Philadelphia, who furnished an account of it to the Royal Society in 1733, one year before Hadley took out his patent. This was followed by the reading of a most able paper by EVART A. DUYCKINCK, Esq., in respect to the life and writings of Philip Frenau, a noted American ship-master, born in this city more than a century since, and famous, in the earlier days of the Revolution, for his political lyrics. On being taken prisoner by the British, he wrote his cantos in the prison ship. Engaging afterwards in the Indian trade, he became the author of many nautical songs and short poems. In 1791, he edited the *Philadelphia National Gazette*. He died at Monmouth, N. J., at an advanced age. Great interest was excited by the reading of extracts of his compositions, together with the sketches and outlines of characters and events necessary to their appreciation, with which the paper was enriched; and the Society, before adjourning, tendered unanimously to Mr. Duyckinck a vote of thanks.

THE LIQUOR LAW.—Under the prohibitory act of this State, now partially in force, according to District Attorney Hall's opinion, and the Mayor's apprehension of it, henceforth to the Fourth of July, we are without any law regulating the sale of liquors. The licensed and unlicensed are on the same footing. Even under the full operation of the law, the position has been taken by the Corporation counsel, that in virtue of Act of Congress, which no State law can be suffered to supersede, all foreign liquors may not only continue to be imported but freely sold, provided this be done in the original packages, which must continue unbroken. The license nows held expired on Tuesday last, and they will not be renewed.

THE INDIANS.—We learn from the Austin *State Times*, that the Indians are assuming a hostile attitude on the Texan frontier. "Near Fredericksburg, the Indians are committing depredations. Persons are afraid to travel without guards. Two Indians were killed on the Upper Guadalupe about two weeks past. Two Germans were hunting, and discovered the Indians endeavouring to conceal themselves. They concluded the red rascals were after no good; tried to stop them, failed, and shot them. The Indians were armed with rifles. Lieut. Givens, U. S. A., has been spending a few days in Austin. He is of opinion the Camanches will make war upon the frontier. The Indians who committed the depredations near Fort Chadbourne some time since were supposed to belong to the bands of Sanaco and Pah-ha-yu-ca. If so, they may have determined upon hostilities."

CONFLAGRATION AT BOSTON.—Last Friday afternoon, Boston was visited by one of the most destructive fires that has occurred for a long time. The scene was Battery and Lincoln Wharves, and the destruction of property was immense, being estimated at half a million of dollars. It appears that the fire originated in a wooden structure, which was in direct violation of the State Law of 1835, in regard to "Wooden buildings in the City of Boston;" and it is believed, that had it been erected according to the law, the fire could not possibly have made so great progress upon its first discovery.

THE CENTRAL AMERICAN EXPEDITIONISTS.—It appears that, last Friday, in the U. S. District Court in this city, before Judge Hall, the Grand Jury presented an indictment against Col. Kinney, of the celebrated Central American Expedition, for a violation of the Neutrality Laws, and a warrant was issued for his arrest. Col. Kinney and Consul Fabens have, it is stated, been put under arrest in consequence, for getting up an illegal expedition, and the steamship United States, in which the so-called American colonists were to embark, has been attached.

STREET IMPROVEMENTS IN NEW YORK.—They are proceeding expeditiously with the erection of buildings on the sites of those destroyed by the large fires in the Bowery and Broadway last winter. The site of the City Assembly Rooms is to be covered by an edifice for similar purposes, which promises to be a vast improvement on the old one. Elegant stores are going up in the Bowery. The old Vauxhall Garden is being excavated for the foundations of a fine building.

ECLIPSE.—On Tuesday last, commencing at 9h. 18m. P. M. an eclipse of the moon took place here, which was total at 10h. 21m. P. M., the total eclipse ceasing at 11h. 57m. P. M., the eclipse wholly ending at 1h. 2m. A. M. of Wednesday, May 2. The eclipse began on the eastern side of the moon, 23 dgs. from its northernmost point. This eclipse was visible throughout the whole of South America.

MINISTER TO SPAIN.—The Hon. Augustus Cæsar Dodge left the United States yesterday in the steamship Pacific, to enter upon the discharge of his diplomatic duties at Madrid.

RIOT AT CHICAGO.—The riot which lately transpired at Chicago and which was effectually suppressed appears to have left rankling feelings on the part of the German population, which may again break forth as soon as the vigilance of the authorities is, to any extent, relaxed.

MORTALITY OF NEW YORK.—The deaths in this city last week numbered 344, showing a decrease of 60 on the mortality of the week previous. Of the deceased 62 were men, 63 women, 98 girls, and 121 boys.

A RAILROAD is in course of construction over the peninsula of Florida, operations having been commenced on the line from Florida Island to Cedar Keys. Contracts have already been made for Palmetto timber for wharves at Fernandina, also for timber to build bridges and piling for the adjacent marsh.

THE WEATHER.—It has been extremely cold for the season during the last few days, and snow has fallen in some parts of this State. On Sunday there was a fall of snow at Boston.

FOREIGN IMPORTS.—The table of imports at this port last week, exhibits the following list of foreign produce and their Custom House valuation: Cigars, $80,672; Coffee, $89,976; Lemons, $13.096; Oranges, $17,658; Furs, $68,742; Sugar, $292,854; Tea, $188,267; Watches, $43,862; Wines, $11,692; Champagne, $66,163. Total, $879,582.

ADVANCE IN HOTEL CHARGES.—It appears that the Astor, the St. Nicholas, the New York, and the Clarendon Hotels in this city have raised the price of board from $2.50 to $3.

THE NUNNERY COMMITTEE INVESTIGATION.—Mr. Joseph Hiss, one of the Representatives of the city of Boston in the Massachusetts Legislature, whose conduct continues a subject of parliamentary investigation, has tendered his resignation, which has not, however, as yet been accepted. The injunction on the proceedings of the Secret Committee has been removed, and the evidence laid before them submitted to the public. It presents, however, nothing new beyond the indication of the absence of proof to secure the connection in the chain of circumstances, necessary to legal conviction of guilt, in the most serious of the charges brought forward. There appears, however, strong presumptive evidence, such as is sufficient to induce a moral conviction detrimental to the character of the individual involved, and likely to render yet more unpopular the inquisitorial proceedings now so universally denounced.

ARAB WISDOM.—The Arabians have a saying, "It is not good to jest with God, death, or the devil: for the first neither can nor will be mocked; the second mocks all men one time or another; and the third puts an eternal sarcasm on those that are too familiar with him."

Imperfect in original

# COMMUNICATIONS.

*For The Churchman.*

## "OWN" AND "ONE;"

### OR, A DISTINCTION WITH A DIFFERENCE IN THE EUCHARISTIC SERVICE.

The Communion Service in our Liturgy is undoubtedly the most perfect and the most solemn of all our Services, and among the different parts, the Consecration Prayer is unquestionably the most important and impressive. There is also, in this Prayer, one passage that bears so seriously and decidedly upon doctrine, that it cannot fail in such a place (a prayer) to strike every one as remarkable. We refer to the clause, "who made there (by his *one* oblation of himself once offered) a full, perfect and sufficient sacrifice," &c. It must be obvious to every one, that with a direct view to the doctrine of the Atonement, this language expresses most clearly and forcibly, 1st. There was *one* and but *one* atoning sacrifice; 2d. That sacrifice was *once* and but *once* offered. Without such a distinction, the language might seem like tautology, which we shall show is so far from being the truth, that whilst they are cognate expressions they refer to perfectly distinct facts. Long before we were aware that there was any different reading for the little word *one*, the clause in parentheses always appeared the most emphatic clause in the whole service; and thus, instead of being endorsed as it is, as if it were introduced only by the way and might be omitted, always seemed the most important expression in the whole Prayer, simply because it declares the plain doctrine of the *one* only sacrifice for sin in the New Testament. The whole context, however, is most happily conceived in its wording, as a brief and comprehensive protest against a particular error—the doctrine of the Mass.

The Church of Rome, we all know, asserts the Eucharist is a real sacrifice; and hence, every time it is celebrated, it is in fact a repetition of the oblation on the Cross. The design of our compilers was, therefore, to express the Scriptural view on this point in the most explicit and positive terms, in which one can hardly fail to recognise their earnestness both to state the true doctrine of Christ's sacrifice of himself,—in the most succinct form of sound words,—and in this form, also, the antithetical bearing against the dogma of the Mass. In the parenthetical clause, ("by his one oblation of himself, once offered,") our compilers plainly exclude all idea of another sacrifice for sin, all idea of a repeated sacrifice, and thus it is a pointed and decided protest against any other sacrifice than this only one, only once offered on the Cross.

There have been, however, editions of the Prayer Book—at least during the last century—issued in England, that have a different reading* for the word *one* in the parenthetical clause, and instead of "one oblation of himself," read "own oblation of himself." This reading on first view seems a trifle; but it is full of meaning, as we shall show, that makes a very serious difference in the result. The sacrifice which Christ made on the Cross was, of course, and of necessity, "*his own*,"—"his own oblation of himself." No one questions that. But for this very reason we are again led to ask why it should be called "his *own* oblation of himself," when that is sufficiently obvious without the word *own?* It would seem, at first view, that this qualification was substituted for the word *one*, (*one* oblation of himself,) in order to obviate seeming tautology, as the clause has *one* and *once* so closely in juxtaposition that the last seems only a repetition of the first. But this is a most superficial and mistaken glance. If, indeed, mere tautology be in question, the different reading (if such it be?) has by no means removed the difficulty or improved the sense. It has not removed tautology; it has introduced it by the word *own*. It is a superfluous qualification of what is already expressed without it. The oblation cannot be more *his own* by the introduction of the latter word, than it is in the simple form "*his one oblation* of himself." To add such a word, may indeed occasionally seem more emphatic, as when we say the "Boy's *own* Book," but everybody knows that it is here rather expletive than necessary, only to add one more sound to a title. Such an expletive is neither necessary nor in its proper place in a grave and solemn service like the Communion. It neither adds to its meaning nor its real solemnity, and we wonder that Wheatly has not rebuked this pretended improvement more severely.† If to obviate tautology was the pretext of this various reading, we see that it has not only totally failed, but has dashed against Scylla in trying to escape Charybdis. We have gone upon the supposition thus far, that the object of the reading "*own*," was the innocent one of obviating supposed tautology. Whether any other motives, or causes, or agencies were concerned in making it, we must leave to others to fathom; but to us there has appeared more of design than accident in the correction, and that to meet some development sooner or later to come.

We have seen enough to know there is nothing gained by this variation with regard to the sense. But now comes the fact that it is really a substitute for another word, and we ask therefore why *own* should be made to take the place of *one* when it adds nothing, improves nothing, and alters the bearing of the clause? The surprise implied in this interrogative assertion may be explained by a due consideration of the received, authentic text. First we remark, that our compilers in this clause express two distinct facts: 1. One oblation of Himself. 2. Once offered. Neither of these, in a rigid construction, can be said to imply the other, and it is only by their juxtaposition that we get the full idea of the clause. "His one oblation of Himself" might have been perfectly compatible with *many times*, were it not for the limitation of "once offered," and this "oblation once offered," might again have been compatible with *many* sacrifices besides, were it not for the "one oblation of Himself" to the exclusion of any other. Our compilers clearly had their eye upon these two prominent facts, the *one* oblation and the *one* time—no more than *one* all-sufficient—no more than *once*, with a most unquestionable allusion to the errors of Rome in both respects. Cavillers might say, Oh, there are more sacrifices than one! No, says the Liturgy, "who made there (by his one oblation, &c.) a full, perfect and sufficient sacrifice." Or they might say, The propitiatory sacrifice is ever repeated in the Mass. No, says the Liturgy—"once offered" suffices for all eternity.

There is, then, here an unequivocal protest against the double error of Rome in the Mass, when she there virtually maintains more than one sacrifice, and superadds that it must be constantly repeated, and thus virtually makes the Cross of Christ of none effect by an endless routine of masses for the living and for the dead. God enlighten her, that she may come out of her delusion and teach her people better!

One only sacrifice for sin is the doctrine of the Gospel. And here, as the clause in question uses the expression "one oblation," and "once offered," we must not overlook the fact that they refer to the times before and since the Christian Era. Wheatly on Prayer has not sufficiently adverted to this import of the expressions, and seems to limit them as Scriptural citations or allusions to the Levitical law. They are equally designed as exclusive of all other sacrifices before and since; and no one can look at the position of the Church of England, as she stood in the earlier periods of her Reformation history, without perceiving she had an insidious antagonist, against whom she must mark off her lines and guard her more assailable posts. This was nowhere more necessary than in the Lord's Supper, on the perversion of which the Church of Rome has actually contrived to rear a more imposing fabric than the boasted Palace of Peter. He that can take his reason captive to the extent Rome requires in her Mass, can find no difficulty in any thing she may teach.

Our Communion Service just applies enough of Scripture, from Heb. x., to stand against the errors it discards. Thus in v. 12, 14, 18—"*one* sacrifice," then "*one* offering," then "no more offering for sin," are expressions to which the "one oblation" alludes, and show that the emphatic assertions of the Apostle adopted in the Prayer of Consecration, excluded all other sacrifice, whether in Jerusalem or Rome. And as this is *one* in its nature, importance, and magnitude, so it could be made only once.—v. 10. We are sanctified through this—"once for all."

Now let us take a glance at the doctrinal bearing of the reading *own* instead of *one*. 1st. If we say or read, "Who made there (by His *own* oblation of Himself) &c.," we of course lose the decided antithesis of the "*one* oblation" to the *many* that may be invented. And then, 2d. As it is, according to this reading, Christ's "*own* oblation of Himself," and this again is antithetical, what should prevent the inference that there is implied other oblations and other sacrifice *not* "His own?" It may indeed be supposed all is fully and sufficiently expressed in the words "once offered." But if any one chooses to avail himself of different possible meanings for two special purposes, what should hinder him from using the expression "own oblation" in a sense which, at some convenient season, may be compatible with the adoption of the dogma in regard to another oblation, which is to derive its orthodoxy from this various reading? and because it has been harmless to read "His own oblation," it may become even sound theology to speak of other sacrifice for sin, beside that of Christ, oblations not "His own." It has become odious to talk of Oxfordism, and Puseyism, and other cognate isms—and we are the last to attach a name to any one who may show tendencies to any quarter—but could the depths of that movement have been sounded in time, when the beginnings were made at the sanctuary, Tractarianism might have come to a different issue by tampering less with the simple solemnity of the Lord's Supper. This was the rock on which those lost sons of a noble Church pretended to build—this it was on which they split and sank.*

How far such various readings as those which have been noticed, might satisfy the conscience of some in any erratic course, we may not be able to say; but that they might prove in some cases a temptation, requires no depth to see. If, to take an example, some one with Romish preferences find the expression "one oblation," &c., stand in the way of his partialities, how convenient, then, for him to take the other reading, to countenance a literal sacrifice at the altar! How easy, too, in that case to smooth over a difficulty or objection started by a friend, a brother, alarmed at his progress, and who should urge upon him "the *one* oblation," "the *one* sacrifice" *once* offered. You speak of "*one* oblation of Himself *once* offered." I read, of "His *own* oblation of Himself"—a very different view to be sure! If that was literally "His *own* oblation," does it not imply oblations, sacrifices *not* His own? Who, then, can hope, but that as that Sacrifice on the cross was made by Christ Himself, and means, therefore, His *own* oblation of Himself, so after that, the celebration of His death is a sacrifice, an oblation made by sacerdotal hands! This may seem a caricature of Papistical logic, but it would not be the worst specimen that could be given, and only helps to show how, with the aid of some spurious reading, every Lord's Supper is a repeated literal sacrifice—nay, a sacrifice of the Cross, where the only difference between the Mass and the Crucifixion is, the latter is Christ's *own* oblation of Himself, the other is Christ literally offered by the Priest!

C. F. C.

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*For The Churchman.*

## "IT IS A RAG OF POPERY."

Mr. Jones is an Elder in the Presbyterian congregation. He had a visiter from abroad, and to accommodate him, Mr. Jones attended the Episcopal worship one Sunday morning. He was especially aggrieved with the garment, "clean and white," in which the clergyman read the morning's service. And he was quite confident that it was "a rag of Popery," and ought not to be allowed in any "Protestant" Church. It was not the *form* of the vestment that displeased him; for it was not unlike, in form, the black silk gown which Mr. Jones thinks is anti-Papal. It is not the colour *per se*, as his beloved pastor flaunts a new handkerchief the same colour on the Sabbath before all eyes, and no one falls dead from horror. It cannot be the *material* of which it is made, as the aforesaid minister wears a dickey, or collar, and a decided one too, made out of the same material linen and is quite careful to have it "clean and white."

And Mr. Jones' minister has as really a *clerical* dress as any other clergyman. And if the Episcopal clergyman has one that resembles that worn at the Papal altar on Sundays, Mr. Jones' minister wears one that resembles quite nearly a Papal priest in his undress. But Mr. Jones does not know that his minister has a suit for his pulpit; that he is expected to appear in it each Sunday; that he, in common with all the congregation, would be shocked to see his pastor display in his pulpit a red bandana handkerchief, or rise up to pray with a scarlet neckcloth about his neck, or go out to preach in a suit such as John the Baptist wore in Judea when he called sinners to repentance. And his minister would lose caste just as soon in his Church, if he violated the "proprieties of the place," as would an Episcopal clergyman if he should attempt to say prayers without the Surplice. And how can any "Puseyite" be more marked than is Mr. Jones' minister? You can select him anywhere; his closely-fitting black coat, of the pattern worn at the last ball (a frock-coat buttoned up to the neck would ruin him); a stiff collar; a white cravat of ample dimensions; a black cloth cloak, and French hat: these complete his clerical costume. Now, if a clerical garb is a mark of Papacy, has not Mr. Jones' minister on him the marks of the Beast? And why is it not as bad and grievous a thing to imitate a Romish priest *out* of the pulpit as *in* it? And why is it not quite as unseemly to appear in the pulpit in a suit worn by dandies in a ball-room, as to wear the robe which men in all ages have pronounced seemly, and which has been in the Church from the earliest ages?

But the "dress is a rag of Popery; we have had it handed down from the Papal Church," Mr. Jones says.

I suppose Mr. Jones will allow that it is fit and proper for us to be like the Romanists in some things. In form and stature we must resemble them; at least while they remain human. Like Shakspeare's Jew, they have some human senses in common with us. It would be sad if we should be compelled to give up our houses of worship, and meet in caves and in the woods, simply because "Romanists" build houses of worship. Nor would Mr. Jones give up music, public worship, and preaching, because each may be found in the Papal Church. But will Mr. Jones give us any guarantee that if we change, to please him, the dress we put on will not resemble some one else, and so the old charge remain? Shall we put on the vestments of the Quakers or the Baptists? the Methodist or the Presbyterian, the Congregational or the Covenanter garb? Will Mr. Jones explain?

Mr. Jones is a type of a large class among us. As of old, they "speak evil of the things that they understand not." They know not that the Episcopal dress, which they so flippantly style a "rag of Popery," is as old as Christianity itself; that it was worn and approved 600 years before a Roman Bishop lived; that in it the praises of God were chanted, and the services read in the Church, when the sacrificial fires in the Pantheon gilded the Italian sky, and human sacrifices were offered to idols on the altars of Rome. Suppose it be true, that in after times the Roman Church adopted this garb or that, does it follow that the Church shall be false to herself, abandon the customs of the Apostles and the Fathers, and leave the old paths, because she chooses to walk therein, and to add to the Pilgrim's lot burdens that God has not imposed. If Satan transforms himself into an angel of light, shall the angels of God cast off their shining garments and appear in the presence of their Maker in the foul and cast-off robes of Satan? One thing Mr. Jones does not know. The black gown is not a clerical dress. It is allowed, it is true. But it is worn in common by jurists and lawyers, orators and statesmen. It is scholastic. It was once universally worn. The Surplice is a sacred dress, worn only by holy men, when in the performance of the service of God. It has one voice to all men. It indicates that God is in His Holy Temple. It calls men to worship.

A Churchman.

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## METHODISM.

*To the Editor of the Churchman:*

Sir,—I have seen a great deal in your paper upon the recent murder of Poole, the bully—the various comments upon it, upon the character of the man, and of the ceremonial so degrading to Christianity which marked his burial. It is a significant fact that Methodism is identifying itself with ruffianism. To seek the evil, in order to reclaim them, is praiseworthy; but to court popularity by whitewashing the characters of the evil, and sending them from a life of drunkenness, low, coarse blackguardism, and murderous conflict, to Heaven, is quite another thing, which, instead of converting men from their wicked ways, can only encourage them in their miserable career of shame and ruin.

It must sadden and appal the hearts of all who are jealous for the truth of Christ, who, in the present state of the country, of all things dread most to see religion wedding itself to political faction, when they know that this same Methodism seems to be following in the country the fashion of the city. It allies itself to what is called the American Party. Its ministers, where I labour, are chaplains of that party, in their secret conclaves; its members hand in hand with them. And when we consider that a portion of those members are of the Bill Poole order, sharing his rowdyism without his redeeming qualities, we can see to what the whole thing tends.

For my part, I see not how that any Protestant, that calls himself a Christian, can have anything to do with a *secret* society of any sort. No good can come of it. The sect that becomes identified with such a society may for a time gain a bad ascendancy over others, and use their power, as they *will* do, in small towns and villages, to partizan purposes in religion; but in the end the Christian religion will suffer; its power over men be hindered, in proportion to the extent of the alliance. And the sect itself cannot fail to suffer in the end, although for the present it be high in favour, while it is made the cat's paw to something far wide of the truth and law of Christ. And the end will come to society in a more rapid growth of corruption in morals, which Christianity may not easily be able to remedy.

Presbyter.

*Easter Week*, 1855.

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## The Right and Responsibility of Private Judgment.

We have already adverted to the pamphlet under the above title by the Bishop of Delaware. There is no topic which the action of Romanism here and in foreign countries renders more prominent, exposing, as its examination does, the very foundation of true faith. In regard to none may the mind be so easily misled by logical fallacy or specious show. It requires, therefore, careful examination, aided by an enlightened understanding and a spiritual mind.

There is no little vagueness, and not unfrequent inconsistency, in the language of those who claim to be the organs of the Church upon this point. But, if I am successful in getting at their meaning, they require the individual Christian to take his faith primarily from the Church; and, at the same time, forbid him the trial of the interpretations of the Church by his own reading and understanding of Scripture, to ascertain whether they are or are not consistent with the Word of God. That I may state the principle which is maintained on this subject, from what I suppose its advocates among us admit to be an unexceptionable source, I quote the following enunciation of the same from Palmer on the Church.* "We have an unerring guide to the true meaning of the Scripture in the doctrine of the universal Church in all ages, and in the formal and legitimate judgments made by that Church in controversies of faith. To these I maintain that every Christian is bound to submit his private opinion as to unerring and irrefragable authority."

Before proceeding to an examination of this proposition, which is evidently one of exceeding moment, if it be true, and one which comes home to every breast, let me protest at the outset against certain misrepresentations of the opinion opposite to this, which have had currency, and which have doubtless had much influence in recommending to acceptance the principle above stated.

One of these is the confounding the *right* and the *abuse* of private judgment. Its maintainers are often charged with confounding unbridled licence in the treatment of the divine oracles. But such representations are wide of the mark, and very frequently appear not only illogical, but disingenuous. Respecting the abuse of this privilege, there can be scarcely a dispute. No one of sober mind will maintain that the judgment of the individual must be correct; or, if it be formed in a hasty, arrogant, or presumptuous manner, that it is likely to be correct. What faculty, or privilege, or endowment, does not man abuse? His liberty as a citizen, his authority as a magistrate, his domestic and social influence, his free agency and capacity of choice between good and evil, his own body and soul, all these he is constantly abusing and perverting. Says Bishop Burnet, "Since there is an assistance of the divine grace given to fortify the understanding as well as to enable the will, it follows that our understanding is to be employed by us in order to the finding out of the truth, as well as our will in order to the obeying of it. And though this may have very ill consequences, it does not follow that it is not true. No consequences can be worse than the corruption that is in the world, and the damnation that follows upon sin; and yet God permits it, because he has made us free creatures. Nor can any reason be given, why we should be less free in our understanding, than we are in the use of our will; or why God should make it less possible for us to fall into errors, than to commit sins."† There would be just as much fairness in confounding rational liberty with ungovernable licentiousness, and placing the patriots of the American revolution in the same class with the incendiaries and anarchists of the French.

And the charge brought against those who do not subscribe to the opinion above quoted, of an undutiful spirit towards the Church, is equally groundless. If they are convinced that their own Church, instead of enjoining any such privilege, repudiates and condemns it, then deference and respect for her teaching prompt them to reject it. Such, I am fully persuaded, and shall hope to show, is really the stand that has been taken by our branch of the Church Catholic. And since this allegation is frequently urged, it may not be amiss here to ask from what quarter has been heard of late the most disrespectful and unfilial language touching our Reformed Church? Who have been most ready to stigmatize her doctrines as uncatholic, and her worship as meagre and unsatisfying? Who have manifested most insubordination and contempt toward their ecclesiastical superiors? And who have proceeded in the exercise of their private opinions, in utter disregard of the authoritative language of their spiritual mother, until, at length, in cases not a few, they have utterly abjured her rule and cast away her cords from them? The very men, it must be replied, who have been at the same time denouncing and declaiming against the right of individual judgment, upon the very pretext which we are now considering.

Neither is less injustice done by imputing to the advocates of individual responsibility, in matters of faith and practice, a contemptuous disregard of ancient piety and learning. To pay great regard to the ancient Church, especially to its testimony concerning matters of fact, to its practice and usage, as well as to its witness for doctrinal truth, is quite consistent with the denial of any binding authority upon conscience of aught beside the Holy Scriptures.

The subject before us, therefore, is eminently important and practical—viz.: the duty and the right of individual examination of the Divine Word, as the standard of final appeal, for the ascertainment of doctrinal truth and personal obligation. The right is to be viewed as dependent upon and growing out of the duty. I prefer to look at the question as one of responsibility. The great point involved is this:—Are we answerable to God for this exercise of our faculties, and for the way wherein it has been performed? Is it part of our moral accountability? If, with opportunity of examining for ourselves the word of our Maker, we prefer to rest upon the teachings of a body of our fellow men, and take their averment as to what that word contains, and are thereby led into error and sin, shall we be held excusable and guiltless? Or must we answer for it at the bar of judgment, whether we have or have not embraced the truth; and whether, in order to prepare ourselves for the great reckoning, we have searched the Scriptures with sincerity, and prayer, and humbleness of mind? Is it the will of God that we should rest upon His Word and upon His Spirit; or that we should depend upon the Church, the company of professed disciples, as our sufficient and unerring guides into all truth? The question for the Christian is not so much the challenge of a right, as the humble and reverent ascertainment of a duty. "The truth will make him free." How shall he be certified what is truth? With trembling solicitude, lest he make shipwreck of faith, he inquires in what way he shall determine a point of such unspeakable moment. He has the Bible in his hand. He is satisfied that it is a revelation from God. May he examine it, trusting in the guidance of the Holy Spirit to show him what is "that good and acceptable and perfect will of God:" or must he go to some other source to be directed, and taught the true meaning of the Scriptures? Once settle the point of responsibility, and that of right immediately follows the same decision.

Is not much of the professed submissiveness to Church-teaching that is current, in reality, an effort to get rid of the responsibility which our Maker has laid upon us? It is, doubtless, a pleasant and tranquilizing idea that we have no pains to take, or accountability to discharge in the search for truth. There is a proneness in the human mind to rest upon the opinions and practices of others, instead of applying its own powers to the ascertainment of its bounden duty. Just as the common maxims and usages of society pass current with the multitude, and are adopted as correct without thought or anxiety, so it may be with religious doctrines. Men are so reluctant to inquire patiently and humbly their particular obligations, that they will never be averse to any plan that proposes to relieve them from the burden. Promise a dispensation from pains-taking, diligence, self-denial and accountability, and you gain a strong foot-hold for your doctrine in many hearts. The liberty, to which we were called as Christians, will be readily parted with, for the sake of being rid of the exertion and responsibility. And all the commendations of such slothful and timid shrinking from what God hath laid upon us, as if it were humility, submission and obedience to the Church, will be drunk in with willing ears.

The deniers of this responsibility and right do not question that the teachings of Scripture, upon all points of faith and duty, are binding. So much as this the Romanist will concede to us. They may also agree with us, as the Romanist does not, in recommending earnestly the study of the Scriptures. The point in dispute is, Can the divine teachings be safely ascertained by this examination of the lively oracles, or must recourse be had for this purpose to the interpretation of the Church?

Two most important points are involved in this question. The one concerns the clearness or obscurity of the Scriptures. A chief argument against the exercise of individual judgment is alleged want of plainness in the holy volume; and, in proof of this allegation, appeal is made to the variety of errors, and heresies, and differences as to the meaning thereof, which have existed, and do exist. The other point involved is the necessity of a traditional interpretation handed down from age to age, by and in the Church, fixing the indubitable sense of the sacred oracles on all important doctrines. "All articles of faith, according to the Anglo-Catholic doctrine," says Mr. Palmer, "are proved by Scripture, and by a universal tradition establishing the right interpretation, and corroborating the testimony of Scripture."* The legitimate consequence of denying the right of individual judgment is the introduction of this appeal to tradition. Tradition is supposed to be the exponent of the sense of the Church of preceding ages, and therefore the unerring exponent of the sense of Scripture. There is thus of necessity introduced an addition or supplement to the word of God, and therefore the doctrine is really well stated by Mr. Keble, when he asserts, that "Scripture and tradition are the joint rule of faith."

But not only is tradition thus put upon a level with the sacred oracles; if the principle be correct, if it be our informant and unerring guide respecting their meaning, it is really placed upon the higher ground. For we shall naturally have recourse to the key which unlocks the obscure record, rather than to the record itself. The acute and penetrating mind of Chillingworth fastened upon this, as the point most essential to the carrying out of the claims of Romanism; viz.: that there must be an interpreter of Scripture whose decisions were binding upon the conscience.† On this supposition, the Scriptures are as written in an unknown tongue, and the traditional interpretation is the translation. From the translation, and not from the original, we shall obviously take our opinions and our faith. We naturally turn to three sources for aid in the investigation of this subject: to the Scriptures themselves; to the standards of our Church, and to its eminent theologians. From the first source we seek the decision of the Divine Word; to the other two we look for the judgment of our own Church, to ascertain with what justice such representations as have been alluded to are made of her doctrine.

The Bishop proceeds to demonstrate that an appeal to the Scriptures must be virtually based upon the very principle for which he has thus contended, to wit, that they speak a language intelligible to the reason of men and unambiguous. He next examines, briefly, the doctrinal standards of our Church, referring for this purpose to the Articles, the Ordinal, and the Homilies. The testimony of Article VI. of the Holy Scriptures; VIII. of the Creed; XX. of the Authority of the Church; XXI. of the Authority of the Church of England, and XXXIV. as to its sense of the word traditions, are severally referred to in this connection, together with the testimony of the Ordination Offices, and the question proposed to a Bishop elect on his consecration—"Will you then faithfully exercise yourself in the Holy Scriptures, *and call upon God by prayer for the true understanding of the same;* so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?" The testimony of our Prayer Book is regarded as decisive in a twofold way:—"1. Negatively, in that it contains no such doctrine as that Catholic tradition is the interpreter of Scripture; and it is not to be believed that such a tenet, if really held, could be omitted. 2. Positively, in referring to the Scriptures, in the Articles and Ordinal, as the sole rule of faith, implying the right and duty of her members thereby to examine and prove the Creeds, and in asserting the sufficiency of the Holy Scriptures." The Homilies, as the doctrinal standard of the Church, give no uncertain sound. It is remarked, as to the matter in question: "The first Homily, entitled '*A Fruitful Exhortation* to the Reading and Knowledge of Holy Scripture,' is fully to the point, and might be quoted as a whole in favour of the view here taken." The Bishop appeals, finally, with eminent power, to the leading divines of the Anglican Church, adducing passages which previously found notice in our columns, and which sufficiently demonstrate the unity of the views they defend with those of the primitive Fathers.

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*For The Churchman.*

## LESSONS OF ALL TIME.

There is a mightier power than mind
In unitary strength to bind
The varying races of mankind—

In conscience that to heaven ascends,
While over it the Spirit bends,
And through it God's own grace descends:

In holy love and reverent fear,
To love's own essence drawing near,
Till God in man doth reappear.

For God alone is one: His will
Is knowledge: ever to fulfil
All truth, and work out good from ill.

The possible in mortal state
Cannot His acts necessitate,
Else were He not a God, but Fate.

In His own freedom we are free,
His choice is choice of liberty,
As unconfined as shoreless sea.

Yet nations, in His hand as dust,
Fearful of faith's implicit trust,
Continue powerless to be just;

And fall—as all have fall'n—lest
The soul in error should find rest,
And Providence be Satan's guest.

A.

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## The Census of Sects in England.

At a last census of the population, in 1851, the Government resolved to institute a new inquiry relative to the number of sects and places of worship, and the number of attendants at churches and chapels throughout the country; and Sunday, the 30th of March, 1851, was appointed as the day of enumeration. The whole of England and Wales was divided into 30,610 separate districts or plots, each of which was the sphere of a single person, called an enumerator, who in his turn was under the direction of a Registrar of Births and Deaths, of whom there are 2,190 in England and Wales. To these 30,610 enumerators was assigned the task of numbering the churches and chapels and their attendants—over and above the usual task of numbering the population.

The consequence of this arrangement was that a list was made out of 14,077 places of worship belonging to the Establishment, and of 20,390 places belonging to the dissenting bodies, making 34,467 in all.

Such, however, is the delicacy of all inquisitorial proceedings in England, that the enumerators of this new census, in handing in the printed schedules to the ministers or churchwardens, elders, or other authorities connected with the sacred edifices, respectfully informed these worthy persons that they were not compelled to reply to the inquiries, but merely invited, and that their compliance would be esteemed a favour to the public at large, though it was left entirely to their own sense of the value and importance of the information desired. The natural consequence of this politeness was an incomplete enumeration. Several of the clergy entertained conscientious scruples about complying with an invitation not proceeding from ecclesiastical authority, and consequently made no return, though some complied on being a second time applied to; but in the end it was discovered that there were still 2,524 cases from which no information could be got. Of these, therefore, only conjectures have been made; while it does not appear that much reliance can be placed on the mode of enumeration adopted, though there is little reason for believing that those to whom the task was committed of filling up the schedules would act unfairly in specifying the number of attendants.

It appears that there are only 34 incorporated religious sects or communities in England, and 9 of these are foreign. In other words, there are only 25 native religious denominations that have any formal organization; but there are 539 different isolated congregations, which seem to form each a church by itself, disdaining to incorporate itself with, or to be known by the name of, the larger sects. The list of these 34 parties is as follows; the number of churches and chapels we give in brackets:—Church of Scotland (that is, in England) [18]; United Presbyterians [66]; Presbyterians [76]; Independents, or Congregationalists [3,244]; General Baptists [93]; Particular Baptists [1,947]; Seventh-Day Baptists (who keep the Sabbath on Saturday) [2]; Scotch Baptists [15]; New Connexion General Baptists [182]; Undefined [560]; Society of Friends, or Quakers [371]; Unitarians [229]; Moravians, or United Brethren [32]. Of Methodists, there are the following divisions:—Original Connexion [6,579]; New Connexion [297]; Primitive [2,871]; Bible Christian [482]; Wesleyan Association [419]; Independent [20]; Wesleyan Reformers [329]; Welsh Calvinistic [828]; and the Countess of Huntingdon's Connexion [109];—all these are diversified modes of Methodism. Then follow the Sandemanians, or Glassites [6]; the New Church, or Swedenborgians, formerly called the New Jerusalem [50]; and lastly, the Brethren, sometimes called the Plymouth Brethren [132].

Some of these are very small. Of the foreign Protestant churches, there are the Lutherans, the French Protestants, the Reformed Church of the Netherlands, and the German Protestant Reformers.

Then follows a list of those either not Protestant, or equivocally so:—Roman Catholics; Greek Church; German Catholics; Italian Reformers; Catholic and Apostolic, or Irvingite; Latter-day Saints, or Mormonites; Jews.

Such is the list of divisional opinion in England and Wales—not very formidable after all. Amid all the apparent diversity there is a singular unanimity prevailing throughout. Thus, for instance, there are nine different forms of Methodism—the differences between these forms being no doubt so imperceptible that the member of one will not be able to distinguish the member of another from himself. In like manner, the three distinct bodies of Presbyterians in England all hold the same common principles—all subscribe to the same "Confession of Faith," teach their children the same catechism, and have no apparent difference whatever, except that they belong to different communities, and have a separate and distinct set of governors to conduct their temporal affairs. The Baptists are almost equally unanimous.

Looking only at the general and not the particular causes of separation, we find that there are little more than a dozen different generic Protestant and Catholic sects in England and Wales. These we enumerate thus: Scotch Presbyterian, Independents, Baptists, Quakers, Unitarians, Moravians, Methodists, Sandemanians, Swedenborgians, Plymouth Brethren, Roman Catholics, Catholic Apostolics, Southcottians, and Mormonites. These may be still further reduced, and out of that number there are only 10 or 11 Protestant sects; some of which are so small and special in their character, that it would be difficult to say whether they are Protestant or not.

It is rather without than within the pale of these various communities that the greatest diversity of opinion exists; and it is chiefly between the extremes of opinion that they represent that the most irreconcilable feelings prevail. There is much coöperation among the Protestant sects. Their Bible Society, for instance, is one and the same, and they cooperate with each other in a very friendly way in their missionary enterprises. But between them and the Roman Catholics there is irreconcilable hostility in both these respects.

It appears that all these different sects combined provide 4,894,648 seats for the population of the country in churches and chapels; and that the Established Church provides 5,317,915, giving us a total of 10,212,563. Now altogether this is more than enough for the whole population, even supposing them to be all church-goers; for out of 18,000,000 of people it would be scarcely reasonable to expect more than 10,000,000 to attend even in a state of perfect unanimity. But the distribution is so unequal, that one quarter of the city of London, for example, has too many seats, and another has not enough. When you stand on one of the bridges of the metropolis, and look at the magnificent prospect all around, there is one particular spot that immediately strikes the eye as remarkable for the number of steeples, so huddled together that one seems almost to touch the other. That spot is the city. It is proposed to remove at least thirty of these churches, and distribute them elsewhere in districts where they are wanted—vast and populous regions where the eye in vain looks out for any steeple at all. This inequality in the metropolis characterises the whole country; and the census report gives a list of places in which the church accommodation is much too great for the population, even supposing the people to be all church-goers. Moreover, there is this peculiarity about the Church of England in comparison with the Dissenters, that though it has more seats, it has really less accommodation; for the Dissenters very generally open their chapels for evening service, for the accommodation of the middle and lower classes; whereas the Church of England closes its doors in the evening, and thus not only does not attract but forbids to approach; an immense draught is thus lost to one party and gained to another, for the Dissenters know well how to profit by the circumstance. The report even says that out of the 5,317,915 sittings of the Establishment, in consequence of *a number of places not being open*, only 4,852,645 sittings were available in the morning; 3,761,812 in the afternoon, and only 1,739,275 in the evening. Now just the reverse of this is the case with the Dissenters, for they provide their greatest accommodation in the evening—their available morning sittings being 3,428,665; afternoon, 2,357,379; and in the evening, 3,855,394. This reveals a very important fact. It shows that the Dissenters depend most upon the evening attendance, and make up their greatest numbers at those very times when the doors of the Established churches are shut upon the people. In the column of attendants we find that, without a single exception, all the Wesleyan sects have a larger number in the evening than in the morning or afternoon. The excess is sometimes remarkably great, as for instance in the case of the Primitive Methodists, 98,001 in the morning, and 229,646 in the evening; that is, evening congregations average more than double those of the morning, while the Church of England reduces its numbers in the evening to little more than one-third—2,371,732 in the morning, and only 803,141 in the evening.

The most assiduous attenders on worship are the Wesleyan Reformers—the most negligent are the Quakers, who in this respect are perhaps actuated as in speaking at their meetings; they only go when the spirit moves them; and this, as might be expected from the little variety or interest to be found in their ceremonial, is not very *frequently*. Dissenters in general spend more of the Sunday in their chapels than those belonging to the Establishment; for though more persons attend the Established churches than all the other places of worship put together, yet it appears from the morning, afternoon, and evening attendance, that more of the Dissenters return after the first service. And this is merely a confirmation of what must have been the impression of every observing person, even before the census confirmed it; for one cannot fail to remark in every town or populous district where churches and chapels are to be found, that in general the latter are lighted up in the evening, while the former are dark.

This important document supplies abundant material for interesting calculations. It exhibits a marvellous amount of voluntary agency in building and endowing edifices throughout the whole country for religious purposes, and supplying those wants which the Establishment, from its defective constitution, was unable to supply.

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[*] We happen to have in our possession one copy of such an edition of the year 1746. Wheatly, among our Liturgists, says "he has seen some Prayer Books that read *own*," and Dr. Nichols gives it in his edition.

[†] Perhaps, in excuse for Wheatly, we may say we are judging from the position of our own times. Had Wheatly lived to see the "developments" of these later days, he might probably have looked upon this seemingly trifling variation with deeper interest. Who can tell what portion of influence the simple use of the word *own* for *one* may have had on Tractarian Theology.

[*] As tautology in the authentic clause is altogether an idle plea, we can conceive no possible ground for the reading "*own*" but a dogmatic fancy or predilection. It has its foundation on some fundamental view. Such a writer as Dr. Nichols could not adopt it as a mere slip of the pen. He professes to have taken it from a sealed book. Now what can be more natural, when we hear the word *own* substituted for *one* in the parenthetic clause, and thus repeated from time to time, than the idea or the inference of what is antithetical to the word *own* in such a position. In other words, does not the expression, Christ's "own oblation of Himself" imply *that* was His *own* sacrifice on the Cross,—*this*, in the Eucharist, is or may be *ours?* *He* there sacrificed *Himself* once—*we* offer that sacrifice now, and as often as we repeat it. We ask, are there any churches that use this reading?

[*] Vol. II. part iii ch. 2, p. 46.

[†] On Article XIX.

[*] Palmer on the Church, Part III. ch. 1, v. ii. p. 16.

[†] "He that would usurp an absolute lordship and tyranny over any people, need not put himself to the trouble and difficulty of abrogating and disannulling the laws made to maintain the common liberty; for he may frustrate their intent, and compass his own design as well, if he can get the power and authority to interpret them as he pleases, and add to them as he pleases, and to have his interpretations and additions pass for laws. * * * * So the Church of Rome, to establish her tyranny over men's consciences, needed not either to abolish or corrupt the Holy Scripture, the pillars and supporters of Christian liberty; * * * * but the more expedite way, and therefore more likely to be successful, was to gain the opinion and esteem of the public and authorized interpreter of them."—"*Religion of Protestants.*" Pt. I. ch. ii. §1.

*For The Churchman.*

### DEAL GENTLY.

Oh, have patience, and deal gently
With the wayward, erring man;
See, how care has left its impress
On his face so pale and wan.

In his heart there dwells much sorrow,
Cheering hopes but seldom come,
Few his friends, and dark the shadow
That is resting on his home.

There are none who smile upon him,
Whispering kindly words and warm;
All avoid him, as he mingles,
With the gay and busy throng.

By thine own heart's secret yearnings,
By its many hopes and fears,
By the joys of early childhood,
And the griefs of later years,

Look not coldly on the erring,
But with gentleness and love
Strive to win him back to virtue,
And his better nature move.

Holy angels, guardian spirits—
They who stand around the Throne—
God shall send to watch about thee,
With success thy work to crown.

C. M. F. . . . .

*Brooklyn, L. I.*, April 21st, 1855.

## FOR THE YOUNG.

### AMY AND HER BROTHER.

(*Continued.*)

About two months after Cyril's departure, breakfast being ended, while Mrs. Margrave attended to her household duties, and left Amy to amuse herself until lesson hour, the little girl ran into the garden and stationed herself as usual at the gate to watch for the postman, and to receive and carry to her papa the anxiously-looked-for letter from her brother. She had often watched before, and no letter had come. To-day, however, she was not to be disappointed, and in about a quarter of an hour the post-man put into her hands four or five letters, saying as he did so, "I think there is one from Master Cyril, Miss Amy." Amy did not stay to hear more, but darted to her father's study with her treasure.

The post-man was not wrong, and thankfully Mr. Danton broke the seal, while little Amy stood by breathlessly waiting for Cyril's promised letter to herself.

"Call your aunt, Amy," said her papa. She obeyed, but was quickly at her father's side again. He put his arm round her as she stood, and on her aunt's coming into the room a moment afterward began to read the letter out. It was written in the form of a journal, and was finished, at last, hurriedly, after the vessel by which he had sent it was in sight.

When Mr. Danton finished reading, Amy said, "Now, papa, may I have my letter?"

"Your letter, my child!" he replied, "there is not one for you. I have read you all that Cyril has written."

"But, papa, he said he would write to me in the first letter," said Amy.

"Did he, my darling? but you see he has finished this off in a great hurry, and I suppose had not time to do so."

The tears rose in Amy's dark eyes, but she tried to drive them back, as she answered,

"Oh! papa, he always keeps his word; he *must* have written."

Her papa smiled, and said, "Look at the letter yourself, Amy. See, I have read it all; it begins on this sheet and ends on the second, the writing is quite straightforward. There is no chance of your finding a line addressed to you. But he has sent you a message instead. Perhaps he forgot that he promised to write in the *first* letter."

"Oh! papa, don't say that," cried the little girl, now bursting into tears. "Cyril said he would write in the *first* letter. What can have become of my letter? somebody must have taken it out."

Mr. Danton now took Amy on his knee, and tried to comfort her as well as he could.

"I am not crying because there is no letter—but—*why* do you say Cyril did not write, when he said he would? Oh! dear papa, do not say that!"

Poor little Amy! Mr. Danton did not know what to reply to such faith in her brother's words, and felt *himself* grieved that Cyril should have disappointed her confidence. It did not strike him that there could be any explanation of no letter for Amy, but that Cyril had forgotten, or had not had time to write, and he felt half inclined to tell Amy that it was only in God's word we should place such unbounded trust. Little Amy, however, though all seemed to go against her, still trusted her brother's promise. He had said he would write, and so she believed as strongly as ever that he had done so, though she could not understand why no letter came, and a thousand unlikely things passed through her mind about it.

At length a bright thought struck her papa, and he said, "Well, perhaps Cyril *did* write, but in the hurry of doing up the packet, missed putting in his letter. Will it make you happier if I think this?"

"Oh yes! dear papa," she exclaimed, "that must be it. Now I don't mind so much about the letter's not coming."

Shortly afterwards Amy had run away to tell Betty the news, and Mr. Danton, speaking to his sister, remarked, "I hardly know whether it was wise to suggest that Cyril did write, for I fear it will only bring new disappointment to Amy."

"I do not think it will do that. I mean I don't think you could have made her distrust her brother, and, therefore, if he has failed in his promise, the disappointment would have come whether you had suggested an explanation or not. However, I am inclined to think with Amy that he would keep his word, and that he has sent a letter which we have never received; for, if you notice, he says nothing in this letter about the starting, and the first part of his voyage."

Mr. Danton referred to the letter, and found this was correct, and was inclined to agree with Mrs. Margrave, but added, "Don't say anything of this kind to Amy. I would do nothing to *strengthen* her confidence. It is strong enough already."

And so indeed it proved: for although almost everybody tried to persuade her that Cyril had forgotten, Amy's faith was unshaken. It so happened that in the afternoon of that day, Alice and Julia Hind, the children of a neighbouring clergyman, who sometimes spent the day with Amy, called with their mamma, and of course Amy made them confidants of the pleasure of a letter from her brother, and of her disappointment in finding none addressed to herself.

"Oh! he must have forgotten," was Alice's remark. "It wasn't likely he would write to you the first letter. My brother Charles, though he said he would write very often when he went to college, hardly ever sends me a line."

A long argument between the three children ensued, in which both Alice (who was five or six years older than Amy) and Julia did all they could to shake Amy's confidence.

"If Charles forgets his promise, why should not Cyril?" they said, and many other things.

Amy could not answer half their arguments, or give any strong reasons for her confidence; she could only answer, "But he *said* he would; he always keeps his word;" and though this did not at all convince her companions, it was enough for her. Days and weeks passed, and no other letter arrived. Whenever Amy met her companions, they were sure to ask,

"Have you heard from your brother yet?" and Amy sorrowfully answered, "No, not yet."

At length a second letter *did* arrive, dated only a week later than the last, but having taken much longer in coming; and again there was nothing but kind messages for Amy, and no mention of any previous letter except the one they had received.

"You surely have given up hoping now, Amy," exclaimed Alice; "I don't suppose he will ever write at all to *you*."

Poor little Amy could not answer without tears, for it always pained her to hear a doubt cast upon her brother's promise. She did answer, however, "Alice dear, please never say that again; it makes me much more sorry than not hearing. I know it seems quite silly in me, but I feel quite sure Cyril has not forgotten."

It was only, however, now and then that Amy fretted over her disappointment; she was usually a bright, happy little girl, always meeting her father with a smile, and trying, as Cyril had bidden her, to comfort her sorrowing aunt,—at first only by little attentions, bringing her flowers when she walked out with Betty, or fetching a smelling bottle unasked, when she fancied her aunt's head ached, and many little things of that kind, which were soothing to her aunt, and though at first received almost in silence, were by degrees noticed with a smile, and "thank you." Amy was very happy whenever this occurred. One day her aunt had been unusually low, even over Amy's lessons, when she generally exerted herself so as to make them pleasant to her; and Amy had felt inclined to be cross. She was doing sums, and had taken her slate once or twice to her aunt, who had simply looked at her work, and saying, "It is right, Amy," had given her another sum without one word of encouragement or approbation. Amy began to think it was no use trying to do them well, and that her aunt was very cross. "Oh!" she thought to herself, "I wish Cyril was here again!" "And what would Cyril say if he knew how cross you felt?" said her conscience; "if he knew you were thinking unkindly of your aunt?"

Amy at once took her pencil and finished her sum, and again approached her aunt. She looked up into her face half ashamed, feeling as if Mrs. Margrave must know her thoughts, and saw tears standing in her eyes.

"Aunty dear, what is the matter?" she said, and for the first time ventured to put her arm round her aunt's neck; "do let me get you something."

Her embrace was returned with warmth, and her sorrowful, cold Aunt Lydia (as she always had appeared to be) laid her head on her little niece's shoulder and wept.

"Dear, dear aunt," said the tender-hearted child, "I wish I could make you happy. What can I do for you? why are you always sorry?"

As quickly as she could, Mrs. Margrave recovered herself, and then came Amy's reward, for she dried her eyes, and drawing Amy close to her, looked into her face with a smile, saying,

"My little Amy is my greatest comfort: you do make me happy often now, my child, for I love to see your happy smiles, and hear you talk, and see you enjoy yourself."

"Then, dear aunty," said Amy, persuasively, "do not mind my tiresome sums now, but put on your bonnet, and come into the garden. The sun is shining so brightly, I am sure it will do you good. The birds sing their hymns so sweetly, and the flowers are so beautiful. Do, dear aunty, come and look at my bed of flowers." Her aunt could not resist such pleading, and Amy hastened to put away her books, and fetch her aunt a bonnet and shawl, and in a few moments she was skipping along, holding her aunt's hand, and showing her all her favourite flowers and opening buds; and her aunt smiled and looked happy, and seemed interested in all Amy showed her.

Amy's joy was soon increased by her papa's joining them, and walking three or four times round the garden with them.

From that time, her aunt and she became much more frequent companions, and Amy often persuaded her to walk out. Mrs. Margrave began to teach Amy botany, and found her an apt scholar, so that their walks became doubly interesting; and often at other times, Amy, though such a little girl, was able to chase the cloud of sorrow from her aunt's brow, and learned to know, by careful watching, when to try and divert her thoughts, and when to leave her quietly alone.

Thus faithfully and perseveringly did Amy fulfil her brother's charge, and her own promises. If any one had asked her if she was *bound* to do all she did, she would perhaps have been surprised at the question, but would have answered—"Yes." And if it had further been asked, "Why?" she would have said,

"Cyril told me to do it, and I love Cyril, and I love aunt Lydia, and I love dear papa; I like to do all they tell me, it makes me happy."

At first perhaps she was cheerful with her aunt and tried to comfort her, *only* because Cyril had told her to do so; but she soon loved her task; and Mrs. Margrave, too, strove for her niece's sake to be more cheerful, until she really *felt* so; and then her manner was warmer, and her caresses more frequent. Could Cyril have looked upon his little sister's daily life now, he would indeed have been satisfied!

"That will do, Rose," said Miss Walton, "I shall not be able to walk down to the church. I feel I could not bear it, so you must join the rest of the school. I think you will just be in time."

The quiet morning, while all were at church, restored Miss Walton, and in the afternoon she was able to teach her class as usual. Every Sunday she heard the girls a few answers of the Catechism, and to-day she began at the beginning again; little Ruth said the answer to the question, "What did your Godfathers and Godmothers then for you?" and it came to Mary's turn to answer the next question, "Dost thou not think that thou art bound to believe, and to do as they have promised for thee?"

It was a favourite answer, and slowly and thoughtfully she replied, as though she really meant what she said, "'Yes, verily; and by God's help so I will. And I heartily thank our Heavenly Father that He hath called me to this state of salvation through Jesus Christ our Saviour. And I pray unto God to give me His grace that I may continue in the same unto my life's end.'"—*Jackson's Stories and Lessons on the Catechism.*

### HABITS OF YOUTH.

But, let me ask, what are the habits of youth in general? and what the causes of such habits? As far as I have been able to watch over them, there seem to be three principal ways in which idleness is generated. I will describe them to you under the characters of three young men whom I once knew very well.

I. *The Procrastinator.*—Richard Jackson was a youth of great promise at Eton. He had a great talent and dexterity at versification. He was very quick in perceiving the meaning and seizing upon the spirit of all that he read. Whenever anything was put before him which required immediate and prompt attention, he was sure to be among the first to succeed. But he was very fond of books of the imagination; and by that I do not mean good and genuine poetry, but novels, romances, tales of wonder, and plays of the lowest kind. He was somewhat addicted to the ludicrous, and quick in seizing jests and turning all things into ridicule, not with a bad intention, but only for amusement. All this was natural enough, nor indeed did it contain any serious wrong. But only this was the consequence: in the excitement and pleasure created by the peculiar turn of his reading, he could never endure hard, plodding labour. Books of history he called dry; any book which had argument or reasoning in it he threw aside as a bore; disquisitions or essays were an abomination; hard matters of fact were despised. Nothing was taken up but that which would excite the movements of his imagination, and that indeed which most told of the marvellous was ever devoured with the greatest alacrity. But Jackson was a clever boy nevertheless. He was seldom at fault in lessons or in duties. He trusted to his natural talent, and generally succeeded in achieving in a few hours what it took other boys a week or more to accomplish. And this was the fatal snare; for, soon perceiving this, he would put off all that was laborious, while he amused himself with all that was pleasant. His constant cry was, "It is time enough yet. I can easily do it when once I set to work. To-morrow will do. Let us be happy while we can. '*Quid sit futurum cras fuge quærere.*'"

Such was Richard Jackson at school. Passing through Eton with the character of a "clever fellow," bearing the reputation of one who could do anything he pleased, "*when once he set about it,*" he went to Oxford. Three years were now before him for his degree. Three years! He thought to himself, "Well, I have plenty of time before me. What have I to read? Here is a list of twenty authors. Here is my Euclid and my logic, my algebra and my history. Let us put all together. It is not very much. Three years will give me plenty of time. I may amuse myself as I like, at any rate, *for a year.*" And, upon this thought, his plays and novels had a full swing. He was at the tennis-court or the billiard-table all day long; his studies were all abandoned; and he just managed to pass his "little-go" on the strength of remembering what he had learned at Eton. This being done, there were now two years before him. But that which was not begun when *three* years stood in anticipation, strange to say, was not more likely to be begun when *two* years only appeared. Such is habit. It was irksome to begin now. He had now thought of it so long that he did not know how to take it up. The same conclusion was repeated, "There is time enough yet." The end of the second year found him exactly as the first had done. Not a book of serious study opened save what his tutors absolutely compelled. "No," said he, "I was always very quick at Eton when anything was *really required to be done*. I was always reckoned a 'clever fellow.' I shall do very well, I dare say, *when I once set about it.*" And now six months drew on—still the same. And now three; and then he set *to work*; but *three months*, by no stretch of arithmetic or wand of the enchanter, can be made to do the work of *three years.* He did work at last; but novels and plays, and the sound of the billiards and the tennis, and his amusing companions, and his fun, and his jests,—all these had driven out of his brain the power of close and steady application. The day arrived. Jackson was plucked for his degree, and disgraced for life.

II. *The Dawdler.*—Thomas Harvey was a boy of very fair abilities, and very nearly equal to Jackson. He felt himself, like Jackson, able to do anything; but he had better sense than Jackson, and plainly perceived that a boy must work hard at the drudgery and rudiments of everything; otherwise, to attain eminence was impossible. So he did not cast aside his books altogether, but prepared them and got them into order, and made a great many plans for study. He drew out a little scheme on paper, in which he portioned out his time, so many hours for this study, so many for that; everything was to be completed within a given time. In the same spirit, when he went to Oxford he obtained a very good private tutor. He determined to do so much in the first term, so much in the second, and so much in the third; in short, he looked forward to great honours and reputation by the time his university career should be over. But somehow or other, though his plan said, Rise at six and read till eight, he was seldom out of bed till nine. Though his scheme on paper said, At ten read Herodotus for two hours;—and accordingly though at ten he might be found making a beginning, and his Herodotus was before him in due order, yet he was always interrupted by some accident. Johnson, his friend, on the other side of the quadrangle, would call in and have a chat; the tailor would call to measure him for a new coat; the postman would leave his letters, and the reading of these would wile away a quarter-of-an-hour; some noise was heard in the street, and away he would hurry to see what it was; his dog (for he would keep a dog in his rooms though quite contrary to rule) would play some trick and attract his notice, and then he would rise up from his work, quite oblivious of what he was engaged in. Thus it happened, nine times out of ten, that the poor Herodotus was left, at the end of two hours, just precisely at the same page at which it was opened at their commencement; and Thomas Harvey, with all his paper schemes, only just managed to escape disgrace with a common degree.

III. *The Lounger.*—John Atkinson was a youth of great promise when his father, a merchant of considerable eminence, placed him in his counting-house, at the age of eighteen, to be trained up in his own profession. His duty was to be at his desk at nine o'clock every morning, and to work till four in the afternoon;—hard work, but nevertheless, with a little patience, certain, humanly speaking, to lead to great affluence if not to honour. He began very well. His letters were ably written; his books carefully kept; but as he grew a little older and thought himself a man, he joined a club at the west end of London. In this club he found of course many new companions, and some of very questionable character. It was not to be expected, that when he had parties to dinner at seven or eight in the evening, and spent late nights at the club or the theatre, that he should be found plodding at his desk at nine o'clock in the morning. No, instead of nine, it was now frequently ten o'clock when he appeared; sometimes eleven; sometimes not at all, for the club found him at dinner in the evening, so it found him at breakfast in the morning; and then a friend would drop in and he would take a walk with him to such a place, or visit such a one, or play a game of billiards, or try a new horse, or drive in a new buggy. Now it was very remarkable that he never did anything positively vicious or sinful. There was no positive fault to be found with him. He did not gamble; he did not visit theatres or operas as a system, but only dropped in for a lounge, being led away by others. He did not form friendship with horse-dealers and jockeys because he liked their society, but simply because he strolled in among them by accident. It was a sort of desultory rambling spirit that took possession of him, which he could not shake off. But time went on. The desk was now seldom, if ever, visited. The counting-house became a bore, and the ledger was looked upon as a disgrace. Why would not his father let him do as he liked, and give him his share of the fortune at once? why must he needs suffer all this drudgery? he should do well enough without any further apprenticeship. Thus it went on, and now twenty-five years had passed over his head, when, instead of being an assistance to his father, he was becoming a serious impediment, by his loose and careless habits: instead of being able to take a place in the labours of the house, he was as ignorant of mercantile affairs as though he had just left the school-room. And so it happened that just at this precise moment, there arose a great crisis among the merchants and bankers of London, and with many others, his father's name was found in the list of bankrupts. Atkinson was thrown upon the world. *He knew nothing. He was fit for nothing.* The end of the lounger, I believe, was, that he became a shopman in a linen-draper's establishment, and served out tapes behind a counter.—*Bennett's Letters to My Children.*

## HEBDOMADARY.

THURSDAY, May 3.—*Invention of the Cross.*—The Invention, or Discovery of the Cross, is a passage in the life of the pious Empress Helena, mother to Constantine, the first Christian Emperor. "Helena, being admonished in a dream to search for the cross of Christ at Jerusalem, took a journey thither with that intent; and having employed labourers to dig at Golgotha, after opening the ground very deep (for vast heaps of rubbish had purposely been thrown there by the spiteful Jews or heathens), she found three crosses, which she presently concluded were the crosses of our Saviour and the two thieves who were crucified with Him. But being at a loss to know which was the cross of Christ, she ordered them all three to be applied to a dead person. Two of them, the story says, had no effect; but the third raised the carcass to life, which was an evident sign to Helena that that was the cross she looked for. From that time the day of discovery was commemorated by the faithful, remembering the great work of Redemption wrought upon the Cross for us." So runs the legend.

SUNDAY, May 6.—*Fourth Sunday after Easter.*—The Sundays after Easter all relate to the resurrection of Christ, and the promise of the Comforter. Accordingly, these glorious causes of joy and exultation are the principal subjects of all the Gospels from Easter to Whitsuntide.

This is also the day of *St. John the Evangelist before the Porta Latina.*—It is the day on which this Apostle was thrown into boiling oil by the cruel Emperor Domitian. This event, together with his miraculous preservation, is believed to have taken place without the Porta Latina, which is the reason of the day being thus marked.

LARGEST LIBRARY IN THE WORLD.—The largest library in the world is believed to be the *Bibliotheque Nationale*, in the Rue Richelieu, Paris, containing one million four hundred thousand volumes, mostly in handsome binding, of coloured leather, enriched with gilt, and placed in solid walls, from floor to ceiling, with a front network for protection, as high as the hand can reach from a standing position upon the floor.

### SPRING.

[The following Ode is attributed to the poet Gray, the author of the immortal "Elegy in a Country Churchyard."]

Lo! where the rosy-bosomed hours,
Fair Venus' train, appear,
Disclose the long-expecting flowers,
And wake the purple year!
The Attic warbler pours her throat,
Responsive to the cuckoo's note,
The untaught harmony of Spring;
While, whispering pleasure as they fly,
Cool zephyrs through the clear blue sky
Their gathered fragrance fling.

Where'er the oak's thick branches stretch
A broader, browner shade;
Where'er the rude and moss-grown beech
O'er-occupies the glade,
Beside some water's rushy brink,
With me the Muse shall sit and think,
(At ease reclined in rustic state,)
How vain the ardour of the crowd,
How low, how little, are the proud,
How indigent the great!

Still is the toiling hand of Care:
The panting herds repose:
Yet, hark! how through the peopled air
The busy murmur glows!
The insect youth are on the wing,
Eager to taste the honeyed Spring,
And float amid the liquid noon:
Some lightly o'er the current skim,
Some show their gaily-gilded trim,
Quick glancing to the sun.

To Contemplation's sober eye,
Such is the race of man:
And they that creep, and they that fly,
Shall end where they began.
Alike, the busy and the gay
But flutter through life's little day,
In Fortune's varying colours dressed:
Brushed by the hand of rough Mischance,
Or chilled by Age, their airy dance
They leave, in dust to rest.

Methinks I hear, in accents low,
The sportive kind reply:
"Poor moralist! and what art thou?
A solitary fly!
Thy joys no glittering female meets,
No hive hast thou of hoarded sweets,
No painted plumage to display.
On hasty wings thy youth is flown:
Thy sun is set, thy spring is gone—
We frolic while 'tis May."

### "Holy Cleverness."

We have no great respect for what is popularly termed "cleverness," in the literature of the day. We believe that both in secular and religious publications there is a "cleverness" which is, in its spirit and its influence, *un*holy. We can quite understand how it was that Dr. Arnold found his boys injured by reading much of the humorous periodical literature; and we firmly believe that "children of larger growth"—men and women—are (quite unconsciously) injured in their tastes, feelings, and energies, by perusing every week those publications which attempt to envelop every event, however important and serious, and every relation and duty, however sacred, in an atmosphere of mirth and sarcasm. That "there is a time to laugh" is most true, and it is equally true that there are matters which are legitimate subjects for laughter and wit, but those persons are the greatest enemies of mirth who are so bent upon exciting it, that all times, and almost all subjects, are alike to them. Hence the flippancy and irreverence which so very generally disfigure their writings, and hence, also, the injurious effects, morally and intellectually, upon individuals and nations much addicted to such literature.

We confess that we almost despair of seeing any wide-spread religious and social improvement in this country, until we see in our popular literature, and in the more educated classes of men and women, unmistakeable signs of EARNESTNESS and REVERENCE—qualities which, so far from being opposed to, do in truth blend with, genuine mirth and joy of heart. Granted that men and women may, at first, find it difficult to unite them in anything like due proportion, and may sometimes be tempted to run into opposite extremes, yet if they be really watchful and diligent in cultivating real earnestness of heart and purpose, they will find out ways of casting off levity without running into moroseness, and of curing desultoriness of mind and habit without such undue concentration and exclusiveness as may lead to the neglect of some of their highest faculties and duties. We firmly believe that those who will endeavour to cultivate this art, and also the art of improving the religious and moral condition of "the people," will have no reason to complain that it lacks interest or healthy excitement, or that it does not furnish ample exercise for intellect, ingenuity, and adroitness. To adapt a sentence in Mr. Neale's second series of "Readings for the Aged," which has suggested the heading for this article—"There is a kind of *holy cleverness*, if I may use the word, in finding out these things."

Strange as it may sound to some persons, we confess that we like this term "holy cleverness." It is a very significant, expressive, and happy term. It implies much, and it suggests much. We have plenty of "clever" men and women on all sides of us, but they have, in many cases, employed their cleverness upon unworthy subjects and objects. We earnestly beseech them to turn from these things, and to practise "holy cleverness"—to believe that, compared with this, the popular "cleverness" of the day is mere child's play, and the human heart, whether of man, woman, or child, is a perpetual fountain of fresh interests, new hopes, and varied resources, to all who earnestly study it, and really sympathise with it. If only one-half of those who bestow time, money, energies, and "cleverness," upon field sports, racing, and gambling, would transfer their interest, and their abilities, to what has been justly styled "the Christian art of exercising benevolence," in its several branches, they would wonder how, with such resources at their very doors, they, and thousands of others, could have wandered away, and fed so long, and so exclusively, upon the miserable husks which such amusements afford, both to themselves and their families.

But are there not numbers of the more educated classes of our women whose employment of their time is almost equally unworthy of them, and equally unproductive of real benefit to themselves or others? Yet what "holy cleverness" might result from the combination of the skill, tact, and sympathy, which women so extensively possess! In such things, at all events, she is not "the weaker vessel," but the stronger; and it is scarcely too much to say that, under existing circumstances, it is more in her power, and therefore it rests more with her than with the other sex, including even the Clergy, to take the lead in cultivating and practising "holy cleverness" in the various branches of "the Christian art of exercising benevolence" among the people. We are quite aware that we must not expect many heroines—many Miss Nightingales—but we do expect and hope that such a spirit of heroism will be shed over society that the time, thought, and talents, now literally thrown away upon trifling employments and selfish pleasures, shall be devoted to more worthy purposes, and especially to the work of leading men, women, and children, to live and die like Christians, and not like the beasts which perish, as is the case with tens of thousands at the present moment, notwithstanding the visitations of famine, pestilence, and war. Money alone, Schools alone, and Clergy alone, will not avail, to stay this plague, though a large increase in each and all of them is required. The personal influence and exertion—the personal observation and skill—the personal experience and tact—the personal sympathy and kindness—of men and women must be brought to bear upon their own homes, and upon the homes of all whom they desire to benefit. We have had enough, and more than enough, of charity by deputy. It has wholly failed, as it always will fail where personal exertion and personal duties are compounded for by a money payment. It is the worst of all economy: the money is spent and the work is not done. Divine precept and example alike command us to do our own work, and, especially, to perform personally those offices of love and kindness by which, as it is expressly revealed, our personal administrations to our Lord Himself shall be estimated.—*English Churchman.*

### The Hope of England.

We have come to the very brink of the precipice. If we proceed in our unhappy course our destruction is certain; but if we retrace our steps, and exist for the diffusion of Bible Christianity, and the promotion of the best interests of mankind in every land, we shall yet be established. But if our political chiefs will not favour the right, and forward the progress of nations such as China—if, on the contrary, they forbid not the British plenipotentiary there to act in concert with the French Minister for the repression of the noble struggle which has been going on for years in that country (the true account of which is, that the nations of China are determined to throw off the intolerable oppression of a foreign yoke, and found a free empire, in which liberty, civilization, and Christianity may dwell safely) — if they will not favour the interests of true Protestantism and European freedom, but continue their infatuated dalliance with the Apocalytic "woman," who is *seen* "drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—if they will persist in abetting the plans of the Papacy abroad, and submit to its sovereign dictation at home—we must now, as soon as Parliament is dissolved, help ourselves to men of Christian principles—men who will conduct the affairs of the nation in the fear of God, and as holding office of Him—men who will seek the destruction of the Papacy, promote all kinds of righteousness, and look with an approving eye upon the struggles of the nations to roll from them the nightmare of despotism, and obtain that civil and religious liberty, without which nothing good nor great can be achieved in civilization, morality, and religion.

We must, too, have a parliament that will fairly represent the views of the best and most enlightened portion of the nation, and which will base its politics on the sure foundation of the Word of God. It will be our own fault if we send up unconverted men to degrade the British name, as it did those statesmen who concurred in the re-imposition of the Roman Pontiff upon his revolted, liberated, and reclaiming people, and re-erected the throne of the most diabolical and bloody despotism that ever cursed the nations and ground the face of the poor. We must have men who will treat the assumption of irresponsible power, whether priest or king, as treason against the rights and liberties of mankind; and who will not hesitate to stand by the right against the embattled world. We want statesmen of the Christian stamp for such a time as this—men who have "passed from death unto life"—for we may expect far more from men of only average talent, but of converted mind, than from men of superior intellectual ability, but of no religion. Decidedly religious statesmen, who would go into public matters with a prayerful dependence on their God, would be far more likely to arrive at right conclusions, and to commit fewer blunders, than those who "have no fear of God before their eyes," who see "men as trees walking," who have not "the Spirit of Wisdom," and whose sole dependence is on "their own understanding." Our first duty, therefore, as citizens (let scoffers jeer as they list), is to see that the House of Commons be filled with men whose hearts burn with the most fervid devotion to Christ Jesus, the world's true King. Unsanctified intellect has already had its full time of political probation.

Never did England concentrate such an amount of political ability as was embodied in that cabinet which was intrusted with the conduct of the war; and it was under that brilliant intellectual constellation that Britain was brought low, and made "to sit in the dust." Then, since intellect *unenergized* by "the life of God," has signally failed us, let us now try what intellect vitalized, clarified, and directed by the Spirit of God, can do for us, and let us as a people act faithfully, and send up to the next parliament, not mere nominal Protestants, but those men only who have been "born again," and whose entire political conduct will be regulated by the dynamical influence of a "faith that works by love." The present critical condition of public affairs calls imperatively for the assistance of such men; and if we would see our country rally—if we would have the presence and blessing of the Lord of hosts—if we would exert such an influence upon the unprincipled, as should prevent cruel tyranny from succeeding in the attempt which may, ere long, be made to bind the nations hand and foot, and cast them into "outer darkness," we must now draw upon the services of the "chosen generation," called by the living God, "out of darkness into His marvellous light." But, if we should scornfully reject this only possible provision for fulfilling our duty to God and our mission to the nations, and continue to go on in our old, proud, godless, and unprincipled course, what is there in prospect for us but "a certain fearful looking for of judgment and fiery indignation," when, in the day of universal reaction and dreadful retribution, righteous doom shall overtake all those who have enslaved, oppressed, misgoverned, and ruined the "heritage" of Emmanuel?—*British Messenger.*

THE CHOIR.—A recent writer on church-music in England, in speaking of the formation and education of choirs, says: "It must here be decidedly ruled that female voices are inadmissible: however convenient or easily instructed, young women are not the materials of a church-choir. Church-music is masculine, bold, manly, in its very nature. The precept which forbids women to speak in the Church forbids them (by implication) to take any prominent or leading part in the public service of God. Instructed they may and ought to be, that in their places in Church they may harmoniously join the choir; but they may not be leaders. And this for many grave reasons on lower grounds. A prominent position in public is very unfavourable to the due maintenance of that modesty which is the chief ornament of female character. It is apt to encourage a taste for dress and for display which often lays the foundation of more serious evil. The superintendence of a mixed choir of young persons of both sexes, assembling frequently for evening practice, will cause more anxiety, and call for more tact, than the education of a hundred boys, however unruly." It will be observed that the writer speaks of a choir organized not for the performance of choir-music of an artistic character, but for the purpose of leading the congregational singing. In this view, the voices of boys are good; being powerful, more firm and sure than the voices of young females, they afford a much more certain and reliable lead. But if the true choir effect is desired, then the boys' voices cannot be brought to blend at a higher pitch than B flat, third line, G clef. Although we cannot agree with the writer in the exclusion of female voices from the choir, yet we do feel that in such assemblies, as in all similar ones, or where a mixed company of young people are brought together, it is of the utmost importance for young ladies and gentlemen also to be watchful, and ever to be governed by the rules of the strictest propriety. If instances of undesirable acquaintances and unhappy connections may be traced to choirs and to singing-societies, so may they be also to all places of amusement or of instruction, where young persons are brought together. A singing-class well conducted and guarded need not be feared, and its influence ought to be favourable to the formation of good character. Where there are faults, they may in almost all cases be traced to the carelessness of parents and friends, or to home-influences.—*N. Y. Musical Review.*

RESPECT TO THE DEAD IN FRANCE.—A common practice in France, which impresses a stranger favourably, is that of lifting or taking off the hat, as a funeral passes. This is observed by all classes. A little while since (says a recent writer from Paris), I noticed a small funeral train, moving in the direction of the Madelaine. Evidently, the one borne to the burial was of the humblest class, for the body was followed only by a few workmen in blouses and women without bonnets. As it passed on, hats were taken off by the well-dressed crowd, sitting or moving on the walk, by gentlemen in carriages, with footmen in golden liveries, and by men driving their watering carts through the street. It was a touching and beautiful sight.

# THE CHURCHMAN.

NEW YORK, MAY 3, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

### To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

## NOTES OF THE WEEK.

—The official visits of the Provisional Bishop on Sunday were again in our immediate neighbourhood, and possessed, as they have so often done of late, some interesting features. In the morning, he held a Confirmation in one of the oldest of our parishes, that of St. James, which until recently was quite in the country, but now is reached by the outstretching arms of the city, and in the course of being surrounded by a dense city population. It was formerly connected with St. Michael's, Bloomingdale, but has for some time been its own independent parish. The progress all around is materially affecting its condition, physically as well as morally; and in no long time, it is probable, a new edifice will be necessary, owing to the artificial changes on the earth's surface, as well as to the augmented wants of those who inhabit it. The importance of such a position is therefore now being strikingly demonstrated, engirt as it is rapidly becoming by spacious city edifices. Many old families will cling to it as their especial inheritance; but these will in process of time be mingled in, if not exactly a new generation, at least a new and expanding congregation. It has had its vicissitudes, in times past, it appears. The Communicants have sometimes almost dwindled away. So lately as three years ago, we understand, when the present Rector first administered the Holy Sacrament of the Lord's Supper, they numbered but five. Now, however, thanks to his pastoral care and energy and faithfulness, it is flourishing again; and the numbers confirmed on the present occasion, and on two or three preceding occasions, afford the most satisfactory evidence of reviving prosperity. The Bishop appeared sensible of the happy transition that was going on; and he administered, therefore, in great hope that Sacramental rite which was to advance its recipients as, there is every reason to trust, the vanguard of an important Church community, to be folded there at no distant day,—not in the present edifice, for it will, to all appearance, soon be swept away by the current of city progress which is so rapidly flowing in that direction; but in another, a larger—may we not hope a nobler Temple?—one more worthy of Him for whose holy worship it will be reared, as well as more suitable for its augmented throng of worshippers.

—The ordination of a Deacon of the Church, by the Bishop of New Jersey, at Elizabethtown, last Sunday, of which we give an account under the proper head, while it showed the growing interest which prevails as to our Holy Ordinances, had associations which made it an occasion that was full of hope and promise. The good Bishop, with all the earnestness which is so characteristic of his religious life, and with all that warmth of affection which distinguishes him in his domestic and social relations, solemnly ordained to the office of a Deacon in the Church of God, one of whom he could say that he was "a son, in all but the flesh,"—one whom he had educated, indoctrinated, trained up, and who has already, we understand, given no slight indications of the high qualities which may be expected to be exercised in the ministerial career on which he is setting out, by such manifest advantages as he has thereby enjoyed. The public interest, the prevailing sympathy, so evident on the solemn occasion, was itself as hopeful as a sign, as it was gratifying as a tribute. And there are few, perhaps, who have been called to that office and administration, everything considered, under circumstances which promised more for the honour of God and the edifying of His Church. The institution from which the candidate was ordained—that of Burlington College—is thus proving its great practical usefulness to the Church; but we must remember, that it is to the fact of the Bishop of the Diocese being the presiding and supervising authority there, that it owes all its efficiency as precisely what it is—a Church College. And happy would it be for our country, as for our Church, were such institutions, so rightly organized, and so ably conducted, to be found in all our dioceses, the nurseries, as they would be, of sound Church principles, the storehouses of useful classical knowledge, and the schools of true religion and virtue.

The holding of so solemn an Ordinance in one of those free churches which are now springing up all around, as so many evidences of the Church's progress among the masses of the people, was also a gratifying and a hopeful circumstance; and the obvious feeling of reverence with which it appears the proceeding was regarded by them all, indicated a respect for the Church and an appreciation of her offices, which one cannot think of but with a grateful and a hopeful feeling. From all we can learn, there is probably no parish in our land in which the Church is making sounder, surer progress, than in that of Christ Church, Elizabethtown. And this by simply, but earnestly, endeavouring to do the Church's work in the Church's way. Although only yesterday it was indeed with them but a "day of small things," yet have they now a parochial position, and condition, such as but few places can boast of, in proportion to its sphere. A little church, or chapel, architecturally beautiful in its construction, and ecclesiastically correct in its arrangement; the prescribed ritualism of the Church most devotionally carried out; her appointed *Daily* Service faithfully performed; Day-schools and Sunday-schools directly under her influence, and in closest connection with her system; her Holy Days and Seasons carefully attended to; all her Ordinances duly and properly celebrated; and *without* the walls of the sacred edifice itself, as well as *within*, the people pastorally cared for and looked after,—such is what the exemplary Rector is making it the daily business of his life to carry into effect, and with a result, we believe, that is in all respects most encouraging. Surely, then, a parish like this must prove a blessing not only to those, directly, who themselves enjoy its Church privileges, but indirectly to all who, however unconsciously or unwillingly, come within such influences.

—A paragraph we copy elsewhere from a musical contemporary, on the subject of "The Choir," alludes to a question which is beginning to excite, we are glad to find, earnest inquiry and consideration among us, in connection with the much-needed reform of our whole system of Church Music—the propriety, namely, of women being members of Church Choirs. The mere musician may not be able to "agree to the exclusion of female voices from the choir"—though this is not exactly putting the question fairly, since it is not the *voices*, but the *women*, that are out of place in such situations; while we all know that the best trebles, and the most legitimate for sacred purposes, are those of *boys*. But the principle is, nevertheless, in a religious and Church point of view, incontrovertible, that "however convenient or easily instructed, young women are not the materials of a Church Choir;" for, to all intents and purposes, "the precept which forbids women to speak in Church forbids them (by implication) to take any prominent or leading part in the public service of God. Instructed they may and ought to be, that in their places in Church they may harmoniously join the choir; but they may not be leaders." This, we say, is not to be overruled upon any plea of gratifying the taste, or tickling the ear, or of giving effect, or upon any mere expediency whatever. *It is forbidden for women to speak in the Church*—except, of course, as individual worshippers, joining in the prayers and praises of the Sanctuary. For choristers are those taking prominent part in the performance of the Services of the Church; and women might almost as properly step forth to say the Prayers, read the Lessons, or even preach, as perform such an office. This may seem a startling principle to lay down; but it will be found a sound one notwithstanding.

—The article we have copied elsewhere from a London journal, entitled "The Hope of England," contains much that is worthy of deep and serious thought, both in this country as well as there, as indicating that radical defect under which almost all Governments are more or less labouring, in trusting altogether to an arm of flesh, and discarding all dependence upon Him who is the Almighty Ruler of them all, and who can, in a moment, confound their craftiest devices. We do not entirely go along with the article in question. We demur to the justice of some of its premises. But there can be no doubt that England, as Mr. Layard admits, has had her reputation tarnished by the conduct of the Eastern war; and as little doubt can there be that her resources are being severely weakened by that fearful calamity,—all which, we are persuaded, may fairly be attributed to the substitution of *expediency* for *principle* in her councils. For when principle is set aside, then is truth slighted,—even that which can never with impunity be disregarded, divine truth. We have ever been of opinion, and recent events have only served to strengthen our conviction, that had Lord Derby's administration not been displaced by one that was the offspring of an unprincipled conspiracy, this war would never have been entered upon at all; or, if it had, there was a character for energy, the result of unanimity in the Ministry, which would by this time, in all probability, have brought it to a conclusion, and secured an honourable peace. But while the late Cabinet was disturbed by opposite views and feelings, the present is one of shifts and expedients scarcely less mischievous, while it is infinitely more reckless as regards the influences which must yet prevail if the country is to be saved. Here lies the secret. Mere intellect, however powerful, will not avail in time of trouble. It is God alone who then is a "very present help;" and if His power be not recognised, and His will respected, no nation or people can expect to prosper.

## THE CATHOLIC CHURCH.

We have already taken occasion to show, that the vulgar acceptation of the word *Catholic* is a very erroneous one; and we would now proceed to remark upon that character of religionism which such acceptation is meant to imply. Let it, then, be still borne in mind, that it is a prostitution of the term in question to apply it to those who are rendering themselves so obnoxious, in a political, no less than an ecclesiastical point of view, and that wherever it can be truly and fairly applied, there is nothing whatever to fear either to the civil or the religious liberties of a people, to the happiness of families, or the interests of society.

The whole theory of Popery, as a system of ecclesiastical absolutism, is at variance with rational and wholesome liberty, whether as respects politics, morals, or religion. For it is not simply a religious matter; or, at any rate, wherein it is religious, it is such in so comprehensive, all-absorbing, and predominant a sense, that it exerts an absolute control over all the actions of its votaries—may we not say its dupes?—whether they be such as have immediately to do with their religion and their Church, or such as concern their secular interests as members of the commonwealth. It takes away from them, in fact, their conscience; or, at least, it transfers its keeping, and therefore its exercise, from themselves to their priests. We do not intend to meddle with the polemics of Popery—that is quite unnecessary for our present purpose, which is merely to remark upon its action in the politics of the country, and in the relations of social life. It were enough to consider the prominent fact, of the religion of Rome being one which requires everybody else to yield to its own polity, however arbitrary it may be, and which extorts a submission to its despotic claims, in things temporal equally with things spiritual, whenever it can raise the pretext that the one is affected by the other. The interests of its Church must, at whatever sacrifice, be promoted and upheld; and crimes of every enormity, history shows us, have been excused, nay, even commended, which were committed with that object, or on that pretence. So that society has no security against its secret influences. One mode of exercising them, and the most dangerous one of all for a State, either in its religious, its political, or its social relations, is through the agency of the Jesuits, which extends, stealthily and secretly, far and wide throughout this continent, as well as that of Europe, and which is set in operation in every imaginable form and device. The intrigues and policies of this most pestilent Papal agency have caused the expulsion of its members from every country into which it has introduced itself, where there has been a vestige of public liberty or private morals to preserve; and the discovery, once upon a time, of a little book, at Amsterdam, entitled *Secreta Monita Societatis Jesu*, that is, *The Secret Instructions of the Jesuits*, so thoroughly exposed the unprincipled and infamous nature of its proceedings—cloaked under the specious pretext of serving the Church—that the European nations have ever since been on the alert against their machinations, always excepting such as are content to be enslaved, politically and socially, as well as spiritually, by the schemes of the Vatican. Their wiles, the book in question shows, are as various as they are insidious. The ingenuity of their devices is really surprising. Some of the subtlest minds of those times must have been exerted to invent them. And that this agency is even now actively and constantly at work in all parts of the United States, is unquestionable. So that there is an element of mischief diffusing itself in our midst, the effects of which are to be seen in all those movements which have with so much reason aroused the jealousy and excited the alarm of our Protestant citizens.

But it is not the *Catholic Faith*, or the *Catholic Church*, from which all this mischief proceeds, but the *Romish Faith*, and the *Romish Church*, which, as we have before shown, although arrogantly assuming to have a monopoly of all that is Catholic, has yet, in deed and in truth, no claim to it whatever. For, we repeat it, that which is *Catholic* must be that which is *truth*. In social order and in morals, as well as in theology, Catholicity is the just criterion of truth, and the first teacher to which we must have recourse to acquire it. The real, clear voice of God is that which we must listen to, first and above all; and it is the voice of truth—His, whose nature, and all that it involves, is unchangeable—"the same yesterday, to day, and forever"—whose will created all things, whose eye discerns all things—who is at once omnipresent, omniscient, and omnipotent—and who exercises His will, who exerts His power, through the determination of His own essential attributes. His commands, it is, which alone can constitute an immutable basis for our moral conviction; and these commands we alone possess through the Catholic Church. They are all involved in "the Faith *once* delivered to the Saints." But it can only be where that Faith has been kept pure and undefiled that we can look for what is Catholic; and, certainly, Rome has long, long since forfeited all claim to such pretensions. To "the prophecy of this Book"—the Book, that is, of God's gracious revelations to mankind—Popery has "added to those things," which it sets forth to so fearful an extent as to constitute its system one that is utterly irreconcilable with the Christian Faith as it was "once delivered." It is a system of doctrine, therefore, by adopting which the Church of Rome has cut herself off from the rest of the Catholic Church. She has departed from the Apostles' doctrine to a degree which makes it of none effect, requiring all who communicate with her to believe, as necessary to salvation, things that are not only contrary to Scripture, but from which have resulted the most evil practices, involving idolatry, blasphemy, profaneness, and other iniquities, both enormous in themselves and pernicious in their influences.

But God forbid that the *Catholic Church*, in any true sense of that phrase, should be responsible for these things, or that they should find in her the slightest countenance whatever, or anything but the severest, the most unqualified reprobation. She would indeed never be the blessing to society that she undoubtedly is, and must be, but rather its curse, could she ever be suspected of causing any such mischiefs as Popery is on every hand perpetrating. No—the Catholic Church is a divine thing, and all its characteristics are godlike and gracious. Its teaching is of that "wisdom from above," which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." And can Popery pretend to claim any such qualities as these? On the contrary, is not her whole system pervaded by their opposites?

Yet it is, let us reiterate, from a religion that is Catholic that we must seek for what is essential to advance the interests of society and the happiness of mankind. For it is by doing the will of God—by obeying His commands—that we can alone be kept in the right way, whether as communities or as individuals. And this is all made known to us through that Catholic Church which, from the first, has been the witness and keeper of that Holy Writ by which they are communicated to the world: and as that source of communication which has in it no mixture of mere human opinions to taint and render suspicious. "Draw your notions of God's commands," it has been well observed, "from your reason, and your reason may logically err; from your conscience, and your conscience is too often the voice of your own corrupt desires; from calculations of expediency, and how can you sum up the items? from human laws, and as human they are fallible; from general sentiments, and they also are human, and the majority of men are not wise and good, but ignorant and bad; from the declarations of a self-chosen teacher, as in Popery, but your choice will be as erroneous, as your own moral character is defective; from the Bible, but the interpretation of the Bible, if left to your own inferences, will be tinged with your own inclinations, perplexed with your own ignorance, misled by your own false judgment."[*] So that there must be something more than all this on which to depend for a knowledge of God's will; and the Catholic Church is the only resource left to us—"the Church of the living God the pillar and ground of the truth."

Thank God, that ours is a sound branch of that Church. And push our Catholic principles as far as we may, *they* will never give uneasiness to any portion of the body politic—except, indeed, in so far as they may provoke the hostility of the "Mammon of unrighteousness," the god of this world, and those who are the citizens and subjects of his kingdom. For it is God's truth of which it is the pillar and ground; and we have the divine assurance, that "the friendship of the world is enmity against God." Happy indeed would it be for our country, were such Catholicity but allowed to pervade, as it might do, the masses of its people, instead of being checked and obstructed, on every hand, in its influences and its progress, by sectarian divisions. The hope of America is in the growth and extension of this Catholic Church. Nothing else can successfully and peacefully oppose the progress of Popery, or resist its authority, or counteract its mischiefs. It has been said that any form of Christianity in the world is better than no religion at all, though the opinion has been questioned; but of this there can be no doubt, that of different systems the truest is certainly and on every account the best, and that the Catholic Church, as its constitution and its teaching have come down to us from pure and primitive times, is the truest and therefore the best, upon the highest, the amplest, and the holiest of testimonies. There must, of course, be, individually, a conscientious reception of the teaching of the Church, and a humble submission to its rightful authority. It is to this, then, that we must look, in politics and in morals, as well as in religion. "What we require"—here as where the remark was made—"in our legislature, in our universities, in our schools, in our books, and in our churches, is an enlarged Catholic mind, a getting rid of the strange bigotry and narrow-mindedness of faith which now besets us. The real Catholic mind will not cramp itself by the modern innovations of a Church which owes its peculiarities to decrees subsequent to the six first ages, nor again will it suffer itself, under the guise of liberalism, to be bound by the fetters of little sects, which are the creation of yesterday."[†] No—we cannot, in an age of progress like ours, submit much longer to such a mischievous mock liberality as that.

"We in a holier freedom would be free."

"CONFIRMATION A SACRAMENT."—We are sorry to see the *Calendar* splitting hairs upon this question, which we explained, we thought, to the satisfaction of every sincere and reasonable Churchman a fortnight ago. Our contemporary prefers "to abide by the language of the Church, chosen by herself to express her own views of doctrine. Especially when any general and indefinite use of terms is likely to mislead or disturb men's minds. We do not feel at liberty, indeed, to employ terms which *our* Church has defined, except in the sense of her definition, even though it may have been once prevalent in the Church, in some more general sense." Now, this is begging the whole question. For where is there any evidence of our Church having "chosen *by herself* to express her own views of doctrine," so as to oppose the idea of Confirmation being a Sacrament? Her Office of Confirmation is the same in all respects as that of her Mother of England; and in that the whole rite is shown to be of a Sacramental character. Besides, our Church *has* proceeded to "employ terms" which *do* define that to be a Sacrament, which the Church of England considers such, though not "*such* a Sacrament as Baptism and the Communion are." The answer in our Catechism—which is also that of England—to the question, "What meanest thou by this word Sacrament?" is this: "I mean an outward and visible sign of an inward and spiritual grace, given unto us." Confirmation, then, has all this—the outward and visible sign in the laying on of the Bishop's hands, that is, "the means whereby we receive the same;" and the inward and spiritual grace, in the blessing which he therein invokes and communicates. The English Homily, indeed, which we before quoted—and we never before knew her Mother's Homilies ignored in our Church—settles the whole question, as only we have put it, when it says:—"But, in a general acceptation, the name of a Sacrament may be attributed to anything whereby an holy thing is signified."

## POLITICAL ORGANIZATIONS.

Although it is not within our province as Church journalists, to meddle with party politics, yet are there political questions with which we cannot but have to do, as embodying principles which are, or ought to be, in close combination with those of our religion. It is not merely that political reason which Burke once described as "a computing principle—adding, subtracting, multiplying, and dividing, morally, and not metaphysically or mathematically, true moral denominations." Least of all is it that mere party concern which, in politics, more than in any thing else, is, not the madness always of many, merely for the gain of a few, but too generally their knavery, their roguery, and treachery. Party men, in such a course, are political gamblers—their whole career is that of a cunning, often desperate game, in which their own advantage is, at any sacrifice, to be promoted. And if it be true in any case, that a gamester has no other title to be called a man, except under the distinction of Hobbes, and upon claim to the character of *homo hominis lupus*—granting that he has a right to his wolfish propensities—surely it is especially so in that of the party politician, whatever may be the shade of his democratic predilections. The more, in short, we see of our democratic element in the hands of the demagogue, the more do we feel the force and truth of the advice of Washington, that "in governments of the popular character, and purely elective, the spirit of faction or of party is not to be encouraged." From the natural tendency of such governments, he argues, there will always be enough of that spirit for every salutary purpose. "And there being constant danger of excess," he observes, "the effect ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched," he adds, "it demands a uniform vigilance to prevent it bursting into a flame, lest, instead of warming, it should consume."

Yet is there a science of politics in which the interests of every man, even his religious interests, are intimately concerned. For not only is there such a thing as Christian Politics, but, strictly speaking, there can be no politics really conducive to the public good which are not Christian. We are taught by our religion to look to the State as a representative of God—to acknowledge its laws in all points as barriers within which to restrain alike our inclinations and our actions, because the powers that be are ordained of God. And only that which is superior, as coming from the Deity Himself, through His Church, confirmed therein as his Holy Word, can ever justly or reasonably prohibit our compliance. "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." This is the principle; and its force is equally tangible in a republic as in a monarchy. Such, at any rate, is the teaching of our Church, as we have received, and, by God's help, shall ever maintain it. A good Churchman can never be a bad subject, live under what form of government he may; for his very Catechism instructs him, from his earliest youth, "to honour and obey the civil authority," and ever "to submit himself to all his governors"—as well as to his "teachers, spiritual pastors, and masters."

And there is even an organization of party, as well as a science of politics, of which our common patriotism may dictate, not the expediency, but the necessity. When bad men combine, good men must associate. This is a policy which it may become a positive breach of duty to slight or to shrink from. Circumstances may arise when as an act of plain precaution, and even of self-defence, it cannot with honour, or with impunity, be disregarded. And it is on this ground that we can excuse, even if we cannot commend, that party organization which has taken to itself the somewhat unmeaning designation of Know-Nothings. It is one that has become unavoidable from the existence of an external and alien influence which threatens to rule us with a rod of iron. It is not merely that—it is far more and far worse. "Against the insidious wiles of foreign influence," said the Father of our Country, "the jealousy of a free people ought to be constantly awake; since history and experience prove, that it is one of the most baneful foes of republican government." It is so, we should say, of any government, monarchical or republican. And if any thing can justify the organization of party, this assuredly can. It is not often that we, as Churchmen, can very cordially concur with a politician like Kossuth; but in his last public missive to this country, there is a passage closely bearing on this subject, from which it is impossible to dissent, when he eloquently says: "No foreign power should be admitted to meddle with the domestic affairs of any country; but a great, enlightened, and, above all, a Republican nation, should know by herself to be faithful to right—to do what is just, and to cure the cancer gnawing on her own heart. Where the difficulties are great, there the glory of overcoming them is the greater. Small matters may be done by small men and small nations. It is worthy of great nations to do great things. Besides, freemen should never think it a hard task to be just, or else sooner or later they will cease to be free." These are sentiments at once patriotic and Christian. But when that alien influence which has been admitted to meddle with our domestic affairs is not simply that of a foreign people but of a foreign hierarchy—of a system of religious intolerance, bigotry, intrigue, aggrandizement—one which can "bear no rival near its throne"—and which seeks to enslave the human mind, as well as to restrict the political freedom of the people—when an influence so baneful and so insidious as this is at work, when bad men with such objects dare to combine, surely it were time for good men to associate. Every candid mind must assent to a necessity like this. And a leading English journal, whose recent commendation of the Know-Nothing organization has been quoted with so much surprise by our own press, gives expression to a sentiment of universal truth, when it records its sincere admiration of this means of resistance, this mode of self-defence, under an obvious danger from an insidious foe. "The strength of the Union," it is remarked, "and the peace of the world would be protected and secured by a policy which professes to concentrate the strength of American people on American objects. The language of the new party appears to us to be patriotic and wise, and far more nearly akin to the true principles of the founders of the Commonwealth, than the scandalous attempts of the modern Democrats to court popularity at the expense of honesty and honour. The Know-Nothings owe their existence to a reaction against the follies and excesses of Kossuth meetings, of Irish journalism, of the Romish priests, and of Mr. Pierce's Ministers; and it is not improbable that they will succeed in constituting the next Government of the United States, as they have already returned a majority to the new Congress." With the whole of this we may not be able to agree. But in the main it is true. The Know-Nothings do owe their existence, if not to the follies and excesses of Kossuth meetings, and of Mr. Pierce's Ministers, at any rate to Irish journalism and the Romish priests; and we have only to remember what thorns those influences have planted in the side of the British government, and how they have made the country whence they proceeded the "great difficulty" of every successive administration, to be bereft of all surprise at their operations here. They have political objects to gain for the furtherance of politico-religious ends, which constitute them the most pestilent body with which a free country can be cursed. It is one, however, which might be very easily resisted, were Protestants, instead of being split up by sectarian divisions, only united, as they ought to be, in the Catholic Church. There is no other counteractive influence, we may depend upon it, that would be so certain, so effective as this. And it is one of the evils for which Sectarianism has to answer, that pure and undefiled religion, in the State as in the Church, should be comparatively powerless against the wiles of so malignant, so perfidious an antagonist. *Divide et impera* is the Machiavelian policy which it everywhere sets in motion. By dividing us into sects and parties, and poising them against each other, we are quite deprived of our intrinsic weight, and political party leaders can thereby incline the scale as it may best suit their purpose. That Know-Nothingism will ever be able to resist the evil, we can scarcely believe; for, to say nothing of its being a secret, and therefore dangerous society, it has in it none of that holier element which is essential to cope successfully with the powers of darkness. The ability to overcome effectually such perilous influences among a people, can come only from God, and come only into the hearts of those who *first* seek His Kingdom, when we have His promise that *all* things shall be added thereto—all power, might, majesty, and dominion; and they will never possess this, though their name be legion, who have not God in all their thoughts.

## MOVING TIME.

This has been a busy week as the great "Moving Time" of the year. The First of May is a day of general migration. Thousands in our midst, on that and the few succeeding days, change their habitations. Some families go out of their abodes, others come into them: often the exit and the entrance are going on together, when there arises a "confusion worse confounded;" but with all the advantage of leisure and uninterruption, even when there is no need of hurry in leaving the old abode, and "ample room and verge enough" in entering the new, it is a time of family discomfort, derangement, disorder, which is apt not only to produce but to perpetuate evil.

It is to be feared that the subject is too little thought of in such shifting and changing; and yet are there religious considerations deeply involved in it which are an infinitely more important concern than the thing itself, could people only think so. The family may have been—or some of them, at least,—of the flock of a faithful pastor, whose fold they have left, and who for the time being have placed themselves in the position of "sheep having no shepherd." It is often an endearing, and always an affecting relation, that has been dissolved—one of mutual duty and mutual responsibility. On the one side is he who had been "set over them in the Lord;" on the other there are those who were under an obligation, reasonably, yet reverently, to submit themselves to his ministrations. Ties, than which, often, none on earth are more pregnant with momentous issues, are thus formed and strengthened; and it is no light matter to break them asunder. There can be no greater blessing, than to live where one may be the object of faithful, indefatigable, and influential pastoral tending. It ought to be allowed to make up for many disadvantages, real or imaginary—disadvantages, especially, of mere domicile or locality. It is that which concerns what should ever be the great business of life, having respect, as it has, most assuredly, to the securing of "that good part which shall never be taken away from us."

But the time for these reflections is, for this year at least, past and gone. The "Moving Time" has come—nay, is already almost over. It is too late, therefore, to think of what is past—except, indeed, to make it a lesson for the future. And in this respect let us hope that, with some, at any rate, they will not altogether "let by-gones be by-gones." They have *moved*—that step, for the present at least, is now irrevocable. They have *moved*. They have changed, it may be, from a good to a bad moral atmosphere. They have relinquished, perchance, many spiritual privileges—they have lost many blessed opportunities. In certain cases, it may even be, that they will be deprived of the accustomed, and, let us hope, valued opportunity, of frequenting the Daily Services of God's House;—shame, shame, that it should ever be so—that in any parish there should be the church shut up all the week, and all its religious uses crowded into one day in seven, instead of affording, as in duty are their clergy bound, the opportunity of realizing that which otherwise they make a mockery of—"*Day by day* we magnify Thee, and we worship Thy Name *ever* world without end." It may be that in the place of an attentive and pains-taking, they may have been transferred to a thoughtless and indolent Pastor. This result of their vicissitude may not, perhaps, have been reckoned upon. So much more the pity. But let it not be yielded to in any feeling of despair, or even of discouragement. Let it admonish, let it warn, but do not let it dishearten. There is the same God to watch over you, to guide you, and keep you. *He* is still your Shepherd, therefore shall you lack nothing, if only you seek Him aright, notwithstanding you may have placed yourselves in a more unfavourable position for the reception of His blessings—the consequence, perhaps, of having put that consideration last which should have been first, and the first where it ought to have been last; or, not improbably, while "careful and troubled about many things," the "one thing needful," after all, had no consideration in the matter whatever.

One evil there is, incident to moving, that is especially to be guarded against. As members of the Church we can have no dalliance with those who are not of the Church. We cannot serve two masters. "*One* is your Master, even Christ;" and it is His Body, the Church, of which we are "members in particular." And His Apostle warns us, that "there must be no schism in the Body." We must not, under any circumstances, wander away from that "one fold," of which He is the "One Shepherd." No change of residence, of situation, of place, or even of country, can excuse our erring and straying from what we have been taught, and what we know to be emphatically *the right way.* "Stand ye in the ways and see, and ask for the old paths." This is the divine injunction which, at such a time, is especially to be obeyed. Often will it happen, that the fashionable resort of some popular sectarian preacher may be close at hand, while your own church may happen to be less conveniently near; and you may have friends or neighbours who may seek to take advantage of your removal to decoy you to their favourite meeting-house. These are often the allurements which Satan employs to seduce you, be it never so little, from the path of duty. But let them not in any wise, or on any consideration, prevail. Be faithful still, amid every vicissitude: let no change of place, or time, or circumstance, ever draw you aside from loyal allegiance to your Church, involving as it does your love and obedience to God Himself. It is this love and obedience, in fact, which lies at the root of the whole matter. And were such a course, in this as in all things, only with common care pursued, as we find thus laid down in the counsels of an earnest and eminent divine, there need be no apprehension either at "Moving Time" or any other time whatever:

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[*] Sewell.

[†] Bennett.

> "A true Christian," he says, "will rise up, and go forth, and leave nothing unturned, until his whole life and character breathe one uniform spirit of submission to the ways of God. No one bad habit will be left; no one sin cherished; no weakness of character undisturbed; but onward he will go;—first mending this, then mending that; first getting rid of a weakness here, then purging out a blemish there; now pursuing some point of duty in this line; now pursuing another point of duty in that line; until the whole character is brought into an orderly, regular, and methodical subjection of the will to the perfection of the Gospel. And while he knows from the largeness of the demands which God makes in the law, and the spirituality which He sets forth in the interpretation of the law by His blessed Son Jesus Christ, that every nerve must be strained, and every effort vigilantly put forth in order to effect any portion of the success which God might look for; still, after all, do what he may, he feels sure that he will make but an unprofitable servant; do all he can, he will render but a poor return for the love, and care, and mercy, of that God who came on earth to die for him and to save him."

## THOUGHTS ON CURRENT EVENTS.

There is nothing which marks more decidedly the rapid deterioration of the morals of this country, than the frequent riots with accounts of which our daily papers teem. The last which has come to our knowledge—for they are almost like the "griefs" under the role of Macbeth, "each moment brings a new one; that of an hour's age doth mock the speaker"—was at Chicago. It seems to have originated in the opposition of the German immigrants to the new restrictions on the sale of liquors. We are not sufficiently acquainted with the endless combinations of our new parties, which, each connected within itself by a single idea, so readily combine for the advancement of their respective crotchets, to know whether the so-called Temperance men are in alliance at Chicago with the Know Nothings or not. We suspect, from the riotings being confined to the Germans, that they are. But that the attempt to enforce the restrictive laws should lead to violence, whether among Americans or foreigners, seems to us not unlikely; for those laws, whether they be, in other respects, wise or unwise, are wonderfully out of harmony with American ideas.

We have often referred to the two different, and somewhat inconsistent notions of liberty, which prevail in the world; of which one is of Greek, and the other of Teutonic origin. According to the one, liberty consists in a share in the government; while the government itself demanded from the individual the most implicit obedience to its laws, even in matters which most intimately concerned him. Patriotism was the first duty of the citizen; and patriotism consisted in the entire giving up of oneself, one's interests and opinions, to be absorbed into, and regulated by, the State. The working out of these notions to their extreme results has been only seen in Sparta; but the notions existed and were operative and powerful in all the ancient Greek and Italian republics. They were carried into Gaul by the Roman colonies, and enter largely into that French idea of liberty, which is connected with submission to an absolute Emperor, so that he be elected by universal suffrage, and to a conscription.

The Teutonic idea of liberty, on the other hand, was that of freedom in individual action. That is the best government, according to this idea, which governs least; the idea is that of literal self-government. External authority is an evil; it may be a necessary one, but still an evil, to be repudiated as much and as far as possible. This idea was deeply rooted among the Anglo-Saxons, and from them handed over to the Anglo-Normans. An application of this notion, which was almost ludicrous, was made by the Anglo-Norman lawyers, when they established the strange rule, that no man should be obliged to appear in a court of justice, until the fourth day after that named in the summons. To require him to do so, was held an invasion of his natural liberty. But on the fourth day he must appear, unless he sent an excuse to the court on the first. Hence the singular practice that prevailed in England until very lately, that the Courts of Westminster did not sit for the despatch of business until the fourth day of the term, and hence much curious learning, in the old law books, now obsolete, about *essoins* and the *quarto die post.* This peculiar notion of liberty has descended to us, through our English ancestry, and, according to our natural character, we have urged it to extremes.

There was no principle more thoroughly ingrained in the minds of the Jeffersonian democrats, whose doctrines now thoroughly pervade American society, than the idea that that is the best government which governs least. Every man had certain inalienable rights, of which the three most important were life, liberty, and the pursuit, in *his own* way, of happiness. The last is in direct antagonism to the idea of obedience to government. Yet Mr. Jefferson and his followers were not prepared to deny the necessity of government; they contented themselves with reducing its powers to their minimum. To do Mr. Jefferson justice, he showed himself more honest than most other demagogues, by carrying his principles of no government into action, when the forms of government were in his own hands. His theory undoubtedly was, that there should be as little government as possible; but he admitted that some was necessary. A line must therefore be drawn.

The line was this. They held that government was designed for the protection of individuals; it must therefore interfere just so far as might be necessary for that purpose. When one individual invaded the rights of another, the law was justified in interfering to restrain him, and the government in enforcing the law. But the government itself was not regarded as having any rights. Political libels, of which the essence is that they injure society by disseminating dissatisfaction against the government, by bringing it into contempt, and so weakening its powers, must not be punished; or if they pass a certain line, must be left to the indignation of the people, that is, to Lynch law. So, on the same principles, the welfare of the community must not be regarded as a sufficient motive for evading laws in restraint of individual liberty. The public may extend its benefits to the individual, as in the establishment of schools; but it must be left to his private judgment to decide how far he will avail himself of them. So no law must be passed restraining his liberty of action, except so far as he may interfere with individual rights. The indirect injury which men do to the community by their vices—drunkenness and fornication, for instance—must not be restrained, because that would interfere with their independence of action and freedom of private judgment. No laws must be made on such subjects; or, if they are, they are not to be executed. This is the spirit of Mr. Jefferson's famous saying, that it does not concern a man whether his neighbour believes in one God or in twenty, it neither picks his pocket nor breaks his leg. We beg to protest, that we are no advocates for persecution, but are only pointing out the erroneous basis on which Mr. Jefferson rested his argument for toleration. It was, that individual rights were the only things which governments were authorized to protect, and that while a man did not directly assail the person or property of his neighbour, his own freedom of opinion and independence of action ought not to be restrained. This is, undoubtedly, the idea which lies at the bottom of our American religious tolerance. The whole structure is good; but the foundation is bad.

Among a people so thoroughly imbued, as we are, with the Teutonic idea of liberty, the restrictions on the sale of intoxicating liquors, which have been adopted in so many States, present an extraordinary phenomenon. That they can exist at all, is an evidence, not to be resisted, of the extent of the evil against which they are directed, and of the depth of feeling on the subject which influences a great part of the community. It is, we believe, true that many of the political advocates of these restrictions neither desire them nor intend to be bound by them; but that only shows that the extent of the feeling in their favour is such as to make the votes of those who sustain them an object with unprincipled politicians. They do not the less conflict with the Teutonic notion of liberty.

That notion is the prevailing one in this country. It is here almost regarded as an axiom, that the conduct of an individual is not to be interfered with unless he assail the rights of other individuals. This axiom is regarded as especially applying to his conduct in the management of his pecuniary affairs. In our American philosophy, money is the chief good, and to accumulate it the chief end of man. The chief liberty is, then, the liberty of making money.

Men imbued with these ideas can scarcely be expected to submit quietly to the enforcement of regulations which interfere with their pleasures, and still more with their business. The Germans, who in their own country have not been used to any liberty at all, and who have been accustomed to regard all laws as oppressive, probably hold the Teutonic idea quite as strongly as the Americans. Accustomed at home to a succession of conspiracies, which nothing but the presence of an overwhelming force prevents from breaking out into revolts and revolutions, they are ready to resort to force the moment that their fancied rights are invaded. Hence the Chicago riot, which is very unlikely to be without successors.

This state of things, as we have already observed, marks strongly the deterioration which is going on in our community. This is undoubtedly owing, in part, to the introduction of the foreign element into our population. In cities and towns on the sea-coast this element grows faster than the native one, and gives more and more the tone to the community. Our country readers will, perhaps, scarcely be able to believe this; but it is nevertheless true, and is an evil of great magnitude. But it is not the only, or even the principal, source of the yet greater evil to which we have referred. One vastly more important is, the devotion of our people to money-making. A large portion of mankind is under the necessity, everywhere, of incessant labour to obtain the means of living. In Europe this necessity is felt and acknowledged to be the great difficulty in the way of imparting education to the lower classes. In our country it is less pressing, but evils equally great are the result of the facility with which a living, and something more than a living, may be gotten. Every man whose condition is such as to emancipate him from the necessity of toiling for his daily bread, is engaged in making a fortune. As to what constitutes a fortune, his ideas are, perhaps, humble enough at first; but if he succeed, they expand rapidly. As he attains what was, at first, the height of his ambition, he secures the means of attaining a still higher elevation. Thus "Alps on Alps arise," and the mind is kept to the last as much on the stretch as at first, and for the same object. There is no time left for the moral or religious instruction of children, who thus grow up without principles of action, to be exposed to the temptations of a world which is divided between money-getting and those coarse sensual pleasures which, as they take up the least time, interfere the least with the pursuit of wealth.

Another evil, greater than either, is behind. It is the exaggeration of the Teutonic idea of liberty. The discipline of colleges, schools, and families, is left to be carried on by means of moral suasion. For parents have no time to contend with fractious boys, and teachers must not offend children who govern their parents. Both have relinquished their authority, so far as it interferes with the Teutonic idea of liberty. Boys must not be restrained, because it would interfere with their natural liberty, and because they must be free now, that they may be able to assert their freedom hereafter. Hence the ideas of obedience and of duty are lost, in most cases, and the evil is extending itself daily more and more. Until a different system of education is adopted, and children are made to know by experience that there is such a thing as authority, and that it rests on Divine appointment, and is, therefore, entitled to obedience, these evils will continue, and American society will become worse and worse from generation to generation. There may be too much of government in families, in schools, in colleges, in States, and in Churches. But there may, also, be too little. The last is the truth which we Americans are most in danger of forgetting. The forgetting it hazards the duration of our institutions far more than all the questions about which we are differing; all of which would in fact, but for the false ideas of freedom and government, be absolutely harmless.

H. D. E.

*Baltimore*, April 30, 1855.

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**Etymological Innovations.**—The *Calendar* spends half a column in showing that the "Scotch-Irish" spell Murdoch as Murdock. We shall admit the correctness of this spelling when the Scotch spell their lochs as locks. If Schäfs and Murdochs choose to change their names out of ignorance, or from a kindly spirit of accommodation to phonographic ideas of different countries, we cannot undertake to follow them in their optional transmutations. We have all the evidence we want of our correctness in the testimony of the Mercersberg Review that Schäf was formerly spelt Schaaf, thus supplying the vowel, the absence of which is indicated by a diæresis, and in the evidence presented on the pages of the several editions of Murdoch's Translation of *Mosheim's Ecclesiastical History*, published in different countries, and under his own supervision.

**Suppression of Convents.**—The law on the suppression of convents in Sardinia has also been carried in the State Senate of Turin. The movement against the aggressions of Romanism from being local becomes general, showing that the higher principles of human consciousness, acting through human conviction, are at work, combining more and more the elements of religious union, tending to that harmony of views resulting from a complete and united consciousness of what is true and what is false, the power of which no principalities, temporal or spiritual, can effectually withstand. The day-spring from on high is exposing the delusive phantoms of error and of priestly craft.

## NOTES AND COMMENTS.

**The Term Protestant.**—That bearing the name of Churchman does not by any means render a man a Churchman—that the unity of the Church must consist in *principle*, and not in *name*—might be supposed to be undeniable. Yet as there are men who falsely profess to hold, and think they do hold, the principles of the Church, so may there be the false application of names to represent that which in itself is true. There are those nominally within the pale of the Church who glory in its negative rather than in its positive character, and who invariably define it by the more general fact of its existing apart from the Roman Communion, which Socinians, Mormons, and Infidels may equally claim. Truly, this is a noble fellowship to which to aspire—a glorious and exalting and Pharisaical boast, that we are "not as other men!" But as Churchmen we claim more, infinitely more than this; and we object to the title of Protestant, as a descriptive one, from its being but a part of the whole,—an implication of separation under which all heresies have been covered, vague in its application, indiscriminate in its use, and, at the most, in an active sense, an incident and an accessory. We might ask what the value of a religion can be which is merely a matter of negation, and whether religion is to be distinguished by what it renounces or by what it professes? Originally given to those who protested against a certain decree, issued by the emperor Charles V. and the Diet of Spires, it has ended in a term not involving in its general use any saving principle. A latitudinarian contemporary, who glories in the title, thus indites his characteristic opinions:—

> The *Churchman*, as was to be expected, agrees in sentiment with the *Church Herald's* correspondent, in "wishing to be clear" of the above title. "This," it says, "is undoubtedly a growing wish in the Church." "Protestant is little better than no religion whatever." As our neighbour appears to be fully posted up in this matter, we would suggest that he should publish a list of such wishers from time to time—if he cannot find room for them in one paper—and send a copy to the Vatican. Rome asserts that all such yearners ought in consistency to become Romanists; all true Protestants affirm the same, and Mr. Wheaton's case shows where the wish finds ultimately its satisfaction.

Now this is all miserable trifling. And its ignorance is quite on a par with its wit. Too evidently the writer goes upon the ill-informed notion, that a man must be a Romanist who is not a Protestant—a Protestant, that is, in the low sectarian sense in which he uses the term. *Yearn* all true Churchmen must do after the Catholic and Apostolic principles of their Church; but these are not to be sought for at Rome, any more than they are at Geneva. *Protestant* being as we said before a mere negative term, it is quite absurd to apply it to the religion of Churchmen, which is to be distinguished not by what it renounces, but by what it professes. We wish our contemporary, if he will really persist in calling himself a Churchman at all, would only take the trouble of having himself "fully posted up" on the subject, that he might not betray either himself or his cause, as he does so egregiously.

**Liturgy for Sunday Schools.**—A Liturgy for Sunday schools has been recently published by the Society for the Promotion of Evangelical Knowledge. We are glad that attention is being directed to the wants of our schools in this respect. We can, indeed, see no reason why there should not be a special Service, in modified form, for Sunday-school children in our churches, and in connection with a sermon, according to the custom now adopted at several churches in London, where the whole is comprised in little more than one half hour, the sermon occupying but ten minutes. Other than the Sunday-school scholars would, doubtless, take advantage of this additional, and often convenient ministration, the direct effect of which, on the minds of children, would be to impress them with the sanctity of a worship so peculiarly suited to themselves, whereby they would be saved from that impression of weariness in religious service, which, if once received, induces a continued listlessness fatal to any religious benefit. We may remark, too, that the young need sermons simpler in character, more peculiarly appropriate in topic, we might add, too, more figurative in language, than such as cater into the services for congregations at large. Our Saviour, in the brief time He spent on earth, gave abundant illustration of the mode in which the young heart may be spiritually influenced and impressed, "for of such is the kingdom of Heaven."

**Congregational Singing.**—This will continue to have its opponents, and chiefly from those whose self-glorification, if not self-interest, seems to consist in monopolizing to themselves the outward expression of praise to God. The following extracts come from a Northern and from a Southern source. We present them in the same order:

> There is a gentleman who attends Divine Service at St. Paul's Church, who always insists upon *aiding* the choir. He has an utter contempt for tune, time, or method. His voice consists of one note, the quality of which resembles the strains which a cow sends forth when she views a splendid head of cabbage beyond her reach.

A Southern meditation suggested by the above:

> Such "*aiding* of the choir" is not confined to St. Paul's Church in Boston. There are Dea. Goodwins in almost every congregation, that never sung a tune, and never will, yet they earnestly insist upon congregational singing, and, as did Dea. Goodwin, enforce their notions by 'aiding the choir,' as they say, though greatly annoying all who desire to worship God in the songs of praise as well as in prayer and devout meditation. It is very strange how a person can send forth a dolorous monotone during the singing of a piece of fine music including solos and duets, and not know that he has been making one incessant discord, and thus disturbing divine worship. Yet so it is in many congregations.

It is not our purpose to abuse the delicate nerves thus lamentably troubled, any more than to soothe the "minds diseased" who can so vent their dissatisfaction. But we may be suffered to remark, that had the whole congregation joined on these occasions, as in duty bound, to worship God with their bodies as well as with their spirits, had this praise been made an individual and not a conventional act, the "contemptible" in one case, and the "dolorous" monotone in another, would have been unheard or unheeded, the course of devotion would have been uninterrupted, and the choir, in place of being aided, would have been, as it should be, only the leading accessory.

**Evangelical Union in Constantinople.**—We hear much of organized plans for the union of Christians in the ancient city of Constantine, where the light that once burned with pure and brilliant blaze along the coasts of Asia, and across the vast regions of Europe, burns but with flickering and uncertain blaze—the city of St Chrysostom, the sweetness of whose voice and beauty of whose words won for him the title "the silver-mouthed," reaching by his eloquence the hearts alike of kings and beggars, and by the inspiration of his thoughts embalming his memory for all time—now, the city of the Sultan, watching over the Bosphorean waters as some glorious vision of a greatness none are left to comprehend, of power fallen through vain-glorious pride—here, at least, of all other portions of God's heritage, harmony among "Protestant Churches" is expected to be found again. Mere outward union has its value, and we would not underrate, in pagan eyes, the worth even of this; but we are by no means disposed to regard as sanguinely as do many, the interior "reforms," and other matters of which this union is chronologically the concomitant. Not only will these efforts of the Western powers at reform signally fail, but all the Christian influence that can be brought to bear upon the people will eventually be absorbed and lost through the influence of polygamy—that great sin of the race, destined to prove its doom. Even in the very midst of Christendom, the revived doctrine of polygamy, assumed to be justified in sacred and profane annals, and answering to the lowest and most depraved passions of man, is spreading like wild fire, burning the branches, and exhausting the sap of whatever in its nature is noble, fruitful, and divine.

**Indulgences.**—The *Catholic Instructor*, in seeking to edify its readers with the kind, character, and respective value of different forms of *Indulgence*, in the endeavour after the definition of the term, seems to give the origin of the Roman custom of Indulgence, in its statement that the pardon given by the emperors to certain criminals was called Indulgence. This agrees with the witness of Clementius, that "no testimony can be produced from any Father or any ancient Church, that either this doctrine, or the practice of indulgences, was known, or used for the first 1200 years." *Exam. Conc. Trid. de Indulg.* c. 4.

**Christ a Jew.**—We find in a contemporary Southern journal a very devotional piece of poetry, of somewhat more than ordinary merit, and written, we doubt not, in a sincere and devout spirit, containing the following lines:

If Christ, the Lord, is prized by you,
He once was a despised Jew.

Now, this, in its connection, conveys a very false idea. Christ, by hereditary descent the Son of David, was, in His humanity, neither as the Jews of His time nor of any subsequent day. His dispensation introduced "circumcision of the spirit" as the sign of admission to the privileges of the Covenant. To assimilate Him to unbelievers, to those who in hardness of heart have never had more than a physical sense of the attributes of God, is to profane that Holy Name whereby all His followers are called.

**Let Women keep Silence.**—We cannot but approve the action taken by the House of Representatives of the Illinois Legislature, though in its own peculiarly characteristic manner, in having resolved to impose a fine of $500 on any lady who shall lecture in public, in any part of the State, without first putting on gentleman's apparel. The influence of women appearing in public as the expounders of fanatical systems of faith, and as assumed moral reformers, has ever exercised a deleterious influence on public morals; and by traducing the true dignity of woman, and placing the sex in a false relation, it has served to lower the general estimate in which it had been held.

**A Spiritual Firm.**—"The Catholic community of this country," says the *Catholic Instructor*, of Philadelphia, "is deeply indebted to the spiritual firm of so and so."

No wonder words come in time to lose their meaning, when men can be found thus to pervert them. This foolishly fulsome title might be extended by easy analogy to a firm of this city, who might even, we suppose, put in a superior claim to it, inasmuch as they are in receipt, as a recognition of their zeal in providing devotional books for the faithful, of a "letter Apostolic" and a "medal Papal."

**Religious Music.**—Amidst the multiform musical organizations scattered over this country, it is gratifying to find sacred music now attracting a large share of attention. There is that in the religious compositions of the old masters capable of refining taste and elevating sentiment far beyond the florid compositions of the modern Italian school. The former belong to all time, because built on devotional feeling, and not on human caprice; because attaining to the highest aspiration of the spirit, as well as expressing its sublimest, purest, and deepest worship, in view of the infinite and eternal, in contemplation of God's greatness and man's weakness; of the power of goodness and of evil; of the bliss of heaven, and the mingled griefs and joys of earth. Thus speaks *Dwight's Journal of Music* in noticing a concert of the Cambridge Musical Association:—

> It is truly refreshing to see our amateur musical associations giving their audiences on their programmes such music as the Masses of Haydn and Mozart. These compositions are entirely within the means of such societies, and there can be no surer way of developing a sound taste for what is really good and great in the Art, than to make people familiar with such works as these. A chorus of forty or fifty voices, such as we heard at Cambridge, is large enough to give such music with all proper effect, and we venture to say, that in any chorus of such a number there will be found voices equal to a sufficiently satisfactory rendering of the solos, in most cases. Some, indeed, such as the solos of Mozart's, Masses demand voices of an extended compass and tax the resources of the amateur singer not a little; but, in the present state of musical cultivation, are by no means impracticable. The love of this music increases immensely with increased familiarity. The same composition should be heard repeatedly, till the hearer takes in and really understands the solemn religious character of the text, and thus is led to appreciate the fitness and take in the full effect of the music that is the medium in which the tremendous import of the words is to find a voice. When the hearer has come to this point of cultivation and attained his familiarity, (which he can do, nor will it take long,) he will find nothing in the whole range of Art more moving, more deeply penetrating the soul than this sublime service. There is more religion in one good Mass than in a dozen dull sermons. There is no word that is not full of the highest religious sentiment, and no tone that does not give point to the written word and carry it right straight to the heart.

The field opened to such associations to select from, is almost boundless, and we hope to see many gleaners in this harvest. "Haydn's Symphonies," says the London *Musical World*, "are just the thing for amateurs. Fine and spirited music, without being difficult, full of variety and masterly elaboration, together with a general clearness and simplicity of style, that place them within the reach of universal appreciation—nothing can be better suited to bring up gentlemen-executants in the way they should go."

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**Intercourse with Boston.**—There is now established between this city and Boston, by the Norwich route, one of the most desirable means of intercourse of which this country, or perhaps any country, can boast, as respects all that one can desire in travelling convenience, and indeed luxuries. The Company adopting this route have lately put on a new steamboat, which is replete with every thing that can illustrate the highly perfected progress we have made in America in this mode of travelling. If ever boat deserved to be styled a floating palace, the *Commonwealth* is that vessel. She is 330 feet long, with 42 feet breadth of beam, 13 feet 4 inches deep, and of about 1800 tons burthen. The machinery consists of a single-beam engine of 76-inch cylinder and 12-feet stroke. With twenty-five pounds she makes eighteen revolutions in a minute. She moves smoothly in the water, and the jarring of her ponderous machinery is very slight. She furnishes ample and elegant accommodations for 600 passengers. The lower cabin is fitted up with wide, open berths, with curtains in front on circular rods. The forward cabin is used for the dining-saloon. On the main-deck, aft, is the ladies' cabin, a spacious apartment. It is arranged on a new plan, having an elegant sitting-room at the after part of the cabin, and state-rooms on the outside of it. The promenade deck, fore and aft, is fitted up with state-rooms. They are of unusually large size, and have ventilators at the sides and top. Many of them have large family beds in them, and are well calculated for parties. The carpets are Wilton and velvet. The chairs, tables, and sofas, are all of rosewood, and are covered with beautifully flowered velvet. The curtains are of rich crimson silk damask. The state-room hall saloon is arched in a beautiful and novel manner. The steamer is supplied with numerous force-pumps and hose, so that a fire could be easily extinguished. She has 600 pairs of life-preservers, eight life-boats, and 150 life-preserving seats. In these few details, it will be seen at once what advantages she has over the ordinary boats, whether as regards elegance, comfort, or safety. It is a treat of no common kind, indeed, to make a trip in her, if for no other purpose than to enjoy her delightful resources as a first-class hotel; for her table is furnished so as to be in all respects in keeping with the splendour and completeness of her general accommodations. We have no doubt that her attractions will be so warmly appreciated, as to give rise to many a pleasure trip by her during the season which is just dawning.

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## THE OFFICE OF A DEACON.

*To the Editor of The Churchman:*

Mr. Editor:—In answer to the first question propounded by the Bishops to the candidate for the Diaconate in the Ordination Service, "Do you trust that you are *inwardly moved* by the Holy Ghost to take upon you this office, &c."? the answer is returned that he *does* trust so. According to the views of your contemporary who was quoted in the last Churchman, the Bishop must *make choice*, whether the candidate trusts that he is inwardly moved by the Holy Ghost, or not. This is a higher stretch of Episcopal prerogative than I ever heard of before in our Protestant communion. I hope that the sentiment does not widely prevail.

An Elder.

*April* 30, 1855.

## ADVERTISEMENTS.

**TWO CLERKS WANTED.**—YOUTHS NOT LESS THAN fifteen and not over seventeen years of age, expert in penmanship and arithmetic. Salary moderate during the first year, while obtaining proper knowledge and facility in the services required of them in an extensive manufacturing and mercantile establishment in this city. Applicants will address Box 578, U. S. Post Office, stating their age, qualifications, and residence, in their own handwriting, and giving references as to character, &c. Youths from the country preferred. my3-1t5p

**ELEGANT PARLOR PAPERS.**—SUTPHEN & BREED, Importers, Manufacturers, and Jobbers, of Wall Papers, at their new and spacious warehouse, No. 404 Broadway, are now receiving, and will continue to receive by various vessels arriving throughout the season, the latest and most attractive novelties which European skill can produce in the line of Plain, Gold, and Velvet Decorative Wall Papers. Those about to adorn the walls of their dwellings neatly and cheaply, or with very rich and elaborate hangings, adapted to Cottage, Hall, or Palace, are invited to call and examine this rich and attractive stock. Prices shall be made low, and all contracts shall be executed with promptness and artistic skill.

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Merchants laying in their stocks can buy from the first hands, as we manufacture largely, and import direct from the French manufacturers, for whom we are Sole Agents in the United States.

OUR RETAIL DEPARTMENT

comprises the richest style of Decorations. Special importations made when desired, from our splendid selection of samples.

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[Directly opposite the City Hall, New York.] m29-6m5p

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Ten Spacious Sales Rooms, viz:
ENGLISH MEDALLION BORDERED CARPETS.
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ENGLISH THREE-PLY CARPETS, 7s. 8s. per yard.
ENGLISH INGRAIN CARPETS, 5s. 5s. 6d. per yard.
50,000 YDS. AMERICAN INGRAIN CARPETS, 3s. 4s. 4s. 6d. per yd.
20,000 YDS. FLOOR OIL CLOTH, 2s. 6d. 3s. and 4s. per yard.
ap 26-3m5p

**W. O. JENKS,** IMPORTER, MANUFACTURER, WHOLESALE and Retail Dealer in all kinds of Gold Bordered and Transparent WINDOW SHADES, PAPER HANGINGS, Gilt Cornices, Drapery, Muslins, Curtain Materials, Bands, Loop Pins, Brasses, Cords, Tassels, Rollers, and Cambrics—all widths. Also, a large assortment of Table Oil Cloths. Nos. 456 and 458 Pearl street, four doors from Chatham street, New York. Orders promptly executed. my3-2m5p

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my3-1y5p

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Orders respectfully solicited and promptly attended to. [my27-5-1

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R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c. For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

# LITERATURE.

*A History of the Christian Church.* By Dr. Charles Hase, Professor of Theology in the University of Jena. New York: D. Appleton & Co.

Everything considered, this is a work that is miserably disappointing. One expects something worthy of the name of History from a Professor of Theology, and where *two* translators have been engaged to render his work into our language—and which is presented in so goodly an octavo volume. But here, not only is there obvious imperfection, and gross perversion, in much that belongs to the integrity of history, and the interests of truth, but there is an utter want of genuine Church spirit manifested throughout. Had it been a History of Christianity, in all its phases, true and false, in Church and State, it would have been quite another thing. But this professes to be a veritable "History of *the* Christian Church." And surely communities of notorious heretics and semi-infidels can never be fairly considered parts of that Church? Yet so Dr. Hase here appears to consider them. Socinianism, Quakerism, Rationalism, St. Simonism, Socialism—and we know not how many other *isms* to boot—are all treated as within his ideal capacious fold of "the Christian Church."

It was a heathen saying—"He who writes history should sacrifice everything to truth." Would that it were also an invariable Christian practice. And if everything is to be sacrificed to truth, in writing a history of mundane things, how much more in writing one of divine things. Hence one great disappointing circumstance in the History before us. It comes to us, besides, in such plausible guise. As, for instance, when it makes, almost on the very outset, such a declaration as this: "The *absolute* value of Church history springs from the fact, that it is an expression of the self-consciousness of the Church with respect to its complete development. From this is derived its *practical necessity*. Whoever wishes independently to direct any portion of the Church, must participate in this self-consciousness, or he will neither understand its present position, nor be able to foresee and wisely affect its future course. In this is involved its *utility* for controversial and spiritual purposes, or for the assistance of other sciences. It must, however, be remembered, that when the value and object of Church history are too exclusively kept in view, its scientific character is much endangered." This would be all very good, were it only realized in the pages of the book. But it is nothing of the kind. The learned author has evidently—judging from what he gives in his History—no "self-consciousness of the Church" at all; or, if he has, he lays it all aside for the occasion, instead of bringing it forth, and letting it guide his judgment and pervade his pages.

For example, what dependence can one possibly have on a Church historian, who either can not or will not distinguish between *Catholic* and *Roman Catholic?* Thus, when speaking of the Reformation, he says—"Many *Catholic* ceremonies were still retained in the Book of Common Prayer," he really means *Roman Catholic* ceremonies. It is quite true that many *Catholic* ceremonies, but not exclusively or necessarily Roman, were retained, and are still retained, in the Anglo-Catholic, and have been adopted in our own Church; and it is because they are Catholic, that the various sects object to them, and opposed our retention of them. But Dr. Hase can evidently draw no such distinction. Again, he is equally at fault as respects the exact nature and objects of Presbyterian non-conformity. "A party," he observes, "consisting principally of those strict Calvinists who had suffered persecution under the reign of Mary, and now had returned as confessors, took offence at the dependence of the Church upon the State, at the high prerogatives of the Bishops, and at the splendid ritual of worship, whose indifferent forms not being expressly authorized by Scripture, were looked upon as remnants of Antichrist. These *Puritans* demanded a Presbyterian form of Church government, a simple spiritual form of worship, and a strict discipline. Elizabeth endeavoured to overcome their opposition, but this was found rather to increase with their Sabbatical festivals on Sunday, and their Calvinistic doctrine of predestination. By the *Act of Uniformity* (1559) all *Nonconformists* were threatened with fines and imprisonment, and their ministers with deposition and banishment. But those ministers who had resigned their congregations, or been deposed, established new congregations in connection with Presbyteries (after 1572), and the most vigorous portion of the Established Church itself exhibited an inclination toward Puritanism." But it was not at "the dependence of the Church on the State" that the Presbyterians took offence. They were averse to the Catholic constitution, organization, and polity of the Church. They repudiated Prelacy in any shape—Protestant or "Catholic"—Papistry and Prelacy, they maintained, were in too many respects the same. Rome had so disgusted them with all that was Catholic in the Church's Prelacy, Priesthood, doctrine, discipline, rites, ceremonies, and everything appertaining thereto, that they suffered themselves to be driven to the other extreme, and in so being, to slight and contemn some of Christ's own holy ordinances. These are matters of history; and truth, to which everything else is to be sacrificed in preparing it, demanded that they should be set forth candidly, explicitly, and forcibly.

Coming to a still more modern period—the following passages do not by any means convey any clear idea of the historical truth of the matter alluded to. He is referring to the state of the English Church some twenty years ago:

> But an evangelical party had now been developed which especially represented the Protestant, as the High Church party did the Catholic, element in the Episcopal Church. This evangelical party expected deliverance only in such a reformation as was demanded by the times. Certain literary men at Oxford, of whom the principal were Newman and Pusey (after 1833), raised the Catholic, element to a still higher position. The object of these persons was avowed to be the revival of genuine Catholicity. Protestantism was disavowed, and many Catholic but old ecclesiastical usages and statutes, so far as they were consistent with the Thirty-nine Articles, were brought once more into practice. These efforts were favoured by the High Church party, until the gradually developed tendencies to Roman Catholicism aroused the Protestant spirit of the nation, and *Puseyism* was rejected, even by the bishops.

This is not, in fact, true, either as a general or a particular statement. True, he here gives the term Catholic, for the nonce, somewhat of its true meaning. It certainly was to develop the Catholic element—to, if you like, "raise it to a still higher position"—which was the object sought to be effected by the Oxford movement. And it has had that important result; as is evidenced in the Church revival that has so happily ensued. But it was not set about by "certain *literary* men at Oxford." They were certain eminent, earnest-minded Divines and Doctors of the Church. The "Protestant spirit of the nation," which he tells us was aroused, was the anti-Church spirit of puritans and mere worldlings, who can always without scruple combine in opposition to any devoted assertion of Catholic truth. But to say that "*Puseyism* was rejected even by the Bishops," betrays either great ignorance or great untruthfulness—either of which is quite sufficient to disqualify or to condemn him as a writer of History. The very adoption of the term *Puseyism* in such a case—its application more especially to what he had just acknowledged to be the "revival of genuine Catholicity"—can not be mistaken, as an indication of party prejudice which is utterly unworthy of one who assumes the office of the Church's Historian. Such "revival of genuine Catholicity," moreover, was *not* "rejected even by the Bishops." Some of them, being very low, questionable Churchmen—although State-craft had raised them to the Episcopal Bench—having no sympathy with what was Catholic in their Church, did oppose, and do yet oppose, though very much in vain, the revival of the Catholic element. But, as a body, the Bishops have been gradually yielding to the influences of the movement; and doctrine, and polity, and discipline, and observances, which at first certainly startled them, they are now sanctioning, adopting, embracing without scruple, and to the advantage of the Church.

In some things of still plainer matter-of-fact detail, he is also at fault. For instance, he says—"When a number of Bishops had been consecrated for foreign countries, the ministry began also to endow dioceses in England with the savings of the hierarchy (1847), without connecting with them seats in the House of Lords." He is decidedly in error. All the newly created Bishoprics in England *are* "connected with seats in the House of Lords:" only they take them in turn—that is, no additional seats being created, *all* the Bishops, whether of new or old dioceses, save two, take them in the order of seniority, as they are vacant after their consecration to the Episcopacy. His account of the Gorham affair is quite a distorted one—representing, as it does, the Bishop of Exeter's noble stand for one of the great Catholic verities of the Church as arising from his being "favourable to *Puseyism!*" What miserable grovelling in one who has presumed to write *History!* "In this affair," he tells us, "was exhibited on the one hand, the stubbornness of Episcopal orthodoxy even when not much sustained by public opinion, and on the other, the impropriety of submitting theological controversies for decision to the civil courts. But all attempts springing out of it to raise the assemblies of the clergy from their nominal existence to the real spiritual powers which they formerly possessed, or at least to transfer the decision of controversies on Ecclesiastical doctrines to the Episcopal courts, were frustrated either in Parliament or by the ministry." Which is by no means a fair representation of the case; neither has it much beyond a mere semblance of truth in its insinuations; for Convocation, to which he alludes, has, since the Gorham case was adjudicated upon, raised its head, regained its position, and asserted its authority, as the instrument of that "spiritual power of the Church" which he with so much effrontery declares was already "prostrated."

We may further remark, as a symptom of its partiality as a History of the Christian Church, that one of the most important branches, in modern times at least, of the Catholic Church—that of the Protestant Episcopal Church of the United States—has, in a volume of more than seven hundred closely printed pages, just *five lines* devoted to it! while his sectarian bias is such, that he can only describe it as "among the smallest of the Protestant Sects;"—though he does go so far as to admit, that "its progress has recently become accelerated, *especially among the wealthy and conservative classes;*" which is, however, the very unsoundest kind of progress he could well have assigned to her. He shows his ignorance, again, of the true character of a Church, as a divine institution, by remarking that "it differs from its parent, the English Church, by its want of a connection with a civil establishment"—as though that could in any wise affect it, so as to constitute a difference in it, *as a Church*.

Without, then, going into any further detail, we have exposed sufficient to show how partial, prejudiced, and altogether untrustworthy, the work is as a "History of the Christian Church." It is calculated to mislead, and therefore cannot but be mischievous. We trust, therefore, that Churchmen, at any rate, will give it no countenance. The Church Historian should have a Church spirit: he should not only have an intimate acquaintance with his subject, but have the honesty of purpose to make it serve the interests, not of prejudice or party, but of justice and truth. And to this the author of the work before us can lay no claim whatever. His work, therefore, in some of its most prominent features, is not only valueless, but pernicious.

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*First Geography for Children.* By Mrs. Harriet Beecher Stowe. New York: J. C. Derby.

The authoress of Uncle Tom's Log Cabin is on a mental drift. The unfortunate bibliopic history of the Key has confounded her. Its still-born fate, its very construction, proved that she was unconscious of the secret of her own success; that the public as a public cares little for the truth or untruth of that which as a brilliant abstraction seizes on the imagination or allures the fancy. It is consequently capable of being delighted with the most extreme exaggerations, the most extreme generalizations. With treacherous divining rod, Mrs. Stowe next opines that her power lies with children, in awakening their interest and securing for them a clear comprehension of facts. Geography proffered the facts, and Mrs. S. proceeded to indite them. Bad grammar, vulgar idiomatic phrases, incorrect data, false classifications, defective, even irreconcilable, definitions—these are on its face. A want of clear comprehension on her own part of that whereof she affirms is found pervading it. But she must needs go beyond her text, and discourse on social and political economy: not only on the forms of religion, but on the elements of what she conceives to be religion; not only on one form out of many of slavery, but of what respecting it she conceives as wrong. As to the former, without teaching what religion is, she proceeds to instill into the young mind the impression of existing diversities of faith, dissevering the thought of religion before she has implanted its germ; indoctrinating the principle of diversity instead of teaching the higher principle of unity. "Those countries that do not have the Bible," she remarks on page 194, "have *other kinds of religion*. I will now tell you about these *religions*. I will divide *them* into three classes. First, there are the *Christians*, who believe in the Bible. Then there are the Mahometans, &c.; then there are the pagans or heathen," &c. On the next, in a paragraph concerning the Grand Lama, she remarks: "Now I will tell you about some of the *divisions* among Christians. There are three *classes*—the *Protestants*, the *Catholics*, and the *Greek Church*."

We do not believe Mrs. Stowe knows the meaning of the word pagan; she has certainly never attained to the signification of the word Catholic. She confounds religions by not defining Christians, leaving the child to group Mahometans and the followers of the Grand Lama under any of the last three named designations. The following falsehood is uttered as to Catholics:

> The Catholics believe that the Pope of Rome is the representative of God on earth. They believe that he and the councils whom he consults cannot make mistakes about anything in religion, and that he has a right to tell them what to believe and what to do. They pray to God and to Jesus Christ. They also offer prayers to the Virgin Mary and to numbers of dead men and women who are called saints. Images and pictures of these saints are put into their churches, and the people kneel before them to offer prayer. They believe in the Bible, but generally the common people are not allowed to read it. They are taught that it is better that they should hear what is in it from their priests.

The following lucid information is afforded:

> Besides these *religions*, there is a small *nation* scattered about among the countries of the earth who are called Jews. They are the descendants of the Jews of whom you read in the Bible. They believe only the Old Testament. They do not think that Jesus Christ was a teacher sent from God, but expect a Messiah yet to come.

She proceeds:

> I will now give you some account of those countries where the Bible is not known at all. The people of these countries are divided into three classes—the pagans, the Mahometans, and the worshippers of the Grand Lama.

In which of these countries is the Bible not known?

> All Africa is pagan except the Barbary States, Egypt and Abyssinia, which are Mahometan. *Abyssinia* has some remnants of Christian churches, but is not much better as to religion than the *pagans*. In Asia, the countries of Arabia, Turkey, Persia, Cabul, Independent Tartary, and some parts of India, are Mahometan. *Russia in Asia belongs to the Greek Church*, but a great part of the people are *pagans*. The other countries of Asia are *all* pagan or worship the Grand Lama. *Most* of the islands around Asia and in the Pacific Ocean are *pagan*.

Again:

> In all these countries where the Bible is unknown there is no such thing as *liberty*.

In what country, we ask, is there *liberty?*

The following is the lamentable social state of Asia and Africa:

> Rich men are frequently obliged to conceal what they possess, lest their rulers should send and murder them and take their money. The king of such a country often kills his subjects on the slightest pretences. If he happens to get angry with a man, he has only to give the word, and immediately he is hurried to death.

Then comes the following pleasant association to fix the fact of foreign tyranny on the minds of young and tender and sensitive children:

> There was a little child in the room who troubled the Dey of Algiers by making a noise. He told it to be still; but the child forgot it; and when it made a noise again, the Dey took the child and strangled it to death, and threw it behind a curtain on one side of the room.
>
> A painter once painted a picture for a despotic king in Asia. The picture represented a man with his head cut off. The king looked at the picture, and then said, "You have not painted the blood right. There," said he, taking hold of one of his slaves, "cut off this man's head, that the painter may see how the blood ought to be painted." So they cut off the poor man's head just for such a trifle.

The last story would suit for the King of Bokhara, but for no other potentate with whom we have the honour of a nominal acquaintance. We cannot adapt it even to the Shah of Persia.

The utter ignorance of Mrs. Stowe as to the government of China is disclosed in this very simple and succinct narration:

> In China, the emperor governs by a number of officers called *mandarins*. In most cases, the great object of these mandarins is to get money. If a man is brought before them for any crime, they will excuse him if he only offers money: he must expect to be punished if he has none, even if he is ever so innocent. Just so it is in most of these countries. The *kings* want money, and all the officers whom they appoint want money; and the poor people must furnish it.

Mrs. Stowe in speaking of religion remarks:

> If all men had the Bible and would obey it perfectly, this would would be a delightful world indeed. You can see that this would be so if you will only *think* what the Bible teaches.

Thus religion is made a mere matter of mental apprehension.

We may appear to have given undue space and attention to this production, which, containing so many aged *isms*, we cannot denominate juvenile. But we cannot be regardless of the welfare of the youth who shall compose future generations, and fulfil our rightful office in branding this impotent attempt of teaching in the synagogue. When woman undertakes to teach religion, her head should be covered. Had God constituted her a teacher of doctrine, one, at least, would have been found among the disciples. Mrs. Stowe is in a worse than pagan mst. Her mountain of faith is only a very high hill of ambiguous pretension. "You have learned," she remarks in Lesson XXIV., on Mountains and Rivers, "that a mountain is a very high hill."

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*Outlines of History; Illustrated by numerous Geographical and Historical Notes and Maps.* By Marcius Willson. New York: Ivison & Phinney.

No work, even on Greek and Roman History, can be complete without embodying the results of recent investigations. This work, while rejecting unimportant collateral details, claims to have brought out in full relief the main subjects of history, and, withal, to have preserved that unity in narrative so essential to consecutive thought. We need that our histories should be more philosophic, showing the influence one event has had on a succeeding one, though the latter may have been separated by ages. The best point of this compendium is the vivid distinctness it gives to localities, without which statements, however complete, offer no genuine information, and provide but ephemeral interest. The following is a specimen of its succinctness:

> The river Jordan rises towards the northern part of Palestine, on the western slope of Mount Hermon, and after a south course of about forty miles, opens into the sea of Galilee near the ancient town of Bethsaida. After passing through this lake or sea, which is about fifteen miles long and seven broad, and on and near which occurred so many striking scenes in the history of Christ, it pursues a winding southerly course of about ninety miles through a narrow valley, and then empties its waters into the Dead Sea. In this river-valley was the dwelling of Lot, "who pitched his tents toward Sodom," (Gen. xiii. 11, 12); and "in the vale of Siddim, which is the salt sea," occurred the battle of the "four kings with five." (Gen. xv.) The Israelites passed the Jordan near Jericho (Josh. iii. 14–17); the prophets Elijah and Elisha afterwards divided the waters to prove their divine mission (2 Kings xi. 8); the leper Naaman was commanded to wash in Jordan and be clean (2 Kings iv. 10); and it is this stream in which Jesus was baptized before he entered on his divine mission. (Matt. iii. 16, &c.) The Dead Sea, into which the Jordan empties, is so called from the heaviness and consequent stillness of its waters, which contain one-fourth part of their weight of salts. The country around this lake is exceedingly dreary, and the soil is destitute of vegetation. Sodom and Gomorrah are supposed to have stood in the plain now occupied by the lake, and ruins of the overthrown cities are said to have been seen on its western borders.

The philosophic era in the history of Athens is here sketched in the beautiful allusion made to it by Milton:

> "See there the olive grove of Academe,
> Plato's retirement, where the Attic bird
> Trills her thick-warbled notes the summer long:
> There flowery hill Hymettus with the sound
> Of bees' industrious murmur oft invites
> To studious musing; there Ilissus rolls
> His whispering stream: within the walls then view
> The schools of ancient sages; his who bred
> Great Alexander to subdue the world,
> Lyceum there, and painted Stoa next;
> * * * * * * * *
> To sage philosophy next lend thine ear,
> From Heaven descended to the low-roofed house
> Of Socrates; see there his tenement,
> Whom, well inspired, the oracle pronounced
> Wisest of men; from whose mouth issued forth
> Mellifluous streams that water'd all the schools
> Of Academics old and new, with those
> Surnamed Peripatetics, and the sect
> Epicurean, and the Stoic severe."

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*Sanders' New Speller, Definer, and Analyzer.* By Charles W. Sanders. New York: Ivison & Phinney.

We like well the analysis presented in this little book of English derivative and compound words. Its orthography and ortheopy are stated to be on the principles of Dr. Webster.

*The Summer-Land: A Southern Story.* By A Child of the Sun. New York: D. Appleton & Co.

This is a Romance of Southern Life, written with all the glow of a Southern sky, and presenting, therefore, the Southern world, in all its varieties, in attractive colours. The author, as a "Child of the Sun," could not do less—he could not, perhaps, do anything else; and while he has gratified his own partialities, he has made his sketches all the more agreeable to the taste of the novel-reader, for whom the work has certainly much to recommend it. Certainly it is a region, *our* South, which in many respects, naturally, and as to clime more especially, resembles that other "sunny land," whose charms Byron has recorded in immortal verse, and one passage of whose illustration this "Child of the Sun" has taken as the motto of his title-page:

> "Know ye the Land where the cypress and myrtle
> Are emblems of deeds that are done in their clime;
> Where the rage of the vulture, the love of the turtle,
> Now melts into sorrow, now maddens to crime?"
> —Bride of Abydos.

Yet, after all, we are to take this novel as something more than fiction. It is a "little volume of journeyings," into which is introduced much that is romantically adventurous—and it is still more than this; for he tells us that "with the exception of a change of names, and the colouring of a story, a faithful endeavour has been made to depict a true and honest picture of life and scenery in the South; with sketches of character, customs, etc., among the planters." It was unnecessary to add that "the author is a Southerner;" though it is not uninteresting to know that "he has travelled extensively over his native land, and these sketches are drawn almost entirely from his note-book, with the exceptions above mentioned. While there are no personal portraitures, each character is intended as a type of such people as are found in the South."

As a volume, then, for the light, desultory reading of those who have unfortunately a difficulty sometimes in finding anything very agreeable to do, *pour passer le temps*, we repeat, it will be found attractive; while some of its sketches of Southern life and scenery may claim much higher praise.

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*History of Turkey.* By Alphonse De Lamartine. New York: D. Appleton & Co.

We have already noticed this work in French; we have it now in translation. History has ceased to receive all its value from the full exactness of its recitals. Lamartine fills pages with references to erudite and critical works, to secure confidence by their incontestible testimony; but we read him for history's romance, not its truth, for the splendour of his imagery, the magnificence of his conceptions, the personality with which he imbues all that has seized on his predilections, the truly Oriental spirit in which he treats the subjects of his poetical enchantment. Mahomet and Timour are the grand moving phantoms—both warrior prophets, the one seeking to establish religion by the sword, the other seeking to deliver the soil of Islam from the dominion of a colony of Christian Rome. We give Timour the space we have already accorded to Mahomet:

> Timour resolved to deliver completely Asia Minor from the terror which this military colony of Christendom diffused throughout the seas of Ionia, and to rescue the innumerable Mahometan slaves who groaned in the chains of the Knights of St. John of Jerusalem. He alone was sufficiently powerful among the Mussulman princes to render this immense service to Islamism. He wished, by this last exploit, to crown and sanction all the others. Setting out from the Indian Ocean, it would be glorious to him not to stop but at that other sea, almost European, which alone could bound his conquests. He assembled his army at Kutaiah, and advanced slowly, as was his habit, towards Smyrna. The more he approached the shores of the Mediterranean, the more did the valleys of Bithynia, which expanded before him, decked with their southern vegetation, with their Grecian cities and picturesque ruins—the vestiges of so many empires effaced from the earth—enrapture his gaze. Leaving on his right the plains of Nicomedia, the Propontis with its maritime cities, the tepid or icy rivulets, and the gloomy gorges of Mount Olympus, he debouched at the head of three hundred thousand Tartars, cavalry and foot, in the valley of Magnesia, that opulent and verdant Tempe of Asia Minor. He left his army for some days to enjoy this garden of Aantolia, which was to illustrate and embellish some years later the retreat of Amurath or Mourad II., the Diocletian of the Turks, who chose Magnesia to recreate him from his glory.
>
> Rounding afterwards the Oriental base of Mount Tmolus, he diffused his army through the gorges of Tyra, the ancient Thyatira of the Greeks, a city reminding one by the mountains that shade it, by the forests that cool it, and by the cascades that water it, of the cities of Helvetia backed against the Alps and respiring the breezes of the lakes and the gum of the pines of the North. Tyra, although half Greek and half Christian, was opened with resignation to the Tartars. From thence they inundated the plains encased by the Meander, and that of the Caister, chanted by all the poets of Greece, of Rome, and later of Turkey, for the shade of its hills, the fertility of its pastures, the windings of its rivers, the limpidity of their waters, and for the multitude of white swans that build their nests in the lakes. The author of this history, by a singular whimsicality of the destiny of obscure men, as of empires, possesses at this moment, in these historic valleys, a part of the banks and of the meadows of this Caister celebrated by the poet Virgil, and whereon encamped Timour at the foot of the Marble Tower, which he built, and which gave its name to the plain of Burghas-Owa.
>
> Half the Tartar army, under the order of Mahomet Schah, debouched already through the valley of Magnesia into the basin of Smyrna. Timour, with the other half, abandoning the banks of the Caister to his flocks and the slaves who followed the army, appeared at the same time upon the heights that command the gulf and the city. Never had a prospect at once so majestic and delicious intoxicated his gaze since his descent into the valley of Cashmere. But the valley of Cashmere was but a voluptuous oasis of verdure and lakes in the bosom of the mountains of India. The sea around Smyrna was united with the mountains, with the valleys, and the monuments of men, to enchant the eyes and to irritate the ambition of the conqueror of the world.
>
> The city of Smyrna, capital of the ancient Ionia, renowned for the mildness of its climate, the fertility of its soil, the beauty of its women, and for the industrial and literary genius of its inhabitants, was built at the foot of a mountain, of which the summit is cut into natural battlements, which appeared dentilated against the almost eternally serene azure of the firmament, and which resemble a fortress constructed by men to protect a great city on the side of the valleys of Ionia. A forest of dark pines, growing upon the brow of a precipice, imitates the palisades of a fort. Above this forest, a citadel in ruins, resembling the Acropolis of Athens, built by the heroic Greeks, dismantled by time, rebuilt imperfectly by the Byzantines, overturned by the Turks, restored and armed by the Knights of Jerusalem, is embodied like a knot of stones in the long and high walls, preceded by a ditch, which descend on both sides, following along the undulations of the hills to the margin of the sea. There these walls ended in two impregnable fortresses, of which the billows of the gulf used to break against the base.
>
> Such was the spectacle that arrested for a moment, not the impatience, but the attack of Timour.
>
> The knights, although intimidated by this inundation of men and horses, whose arms appeared to trickle like rivulets of steel sparkling in the sun over the hills of the gulf, did not hesitate a moment between heroism and martyrdom. They trusted to the elevation of their walls, to the depth of their ditches,—in fine, to God, who would give them victory over the enemies of Christ. They responded with dignity to the summons of Timour. Numerous fleets already cruising between the isles of the Archipelago, and awaiting but a fair wind to sail into the gulf, were announced to them from Sicily, from Spain, and from Italy. They felt sure of finding in them an aid or an asylum.
>
> The cry of *Surun*, shouted by the whole army, and the sound of the Tartar drums, fell the evening of the third day like a decree of destiny upon Smyrna. Timour, as at Siwas and at Bagdad, set thousands of miners to sap the foundations of the ramparts. The adjacent forests and orchards that fringed the gulf furnished trees, which, thrown with all their branches into the trenches and kindled by matches of Greek fire, encircled the city with a vast pyre, of which the wind threw the flame and smoke to the summit of the walls. The knights, scorched or stifled on the breach, fell into those furnaces or took shelter from them in the city. Timour, approaching by force of multitudes his platforms, mounted upon colossal wheels, passed his soldiers, as if on bridges, across the torrents of fire. The Christians no longer disputed only the entrance of the streets behind recent barricades. The conflagration ran along from the citadel to the harbour beneath their feet. The shore alone remained to them still. They perceived at the entrance of the gulf a number of sails which were coming to bring them assistance or refuge.
>
> Timour, who in this assault had descended from his horse and was fighting himself, torch and sabre in hand, was unwilling that the flight of his enemies should disappoint his anger. Ten thousand stone drawers were sent by him under cover of the darts of two hundred thousand infantry, to bar the entrance of the harbour on the side of the open sea, to the Christian vessels. These workmen detached and rolled from the sides of the neighbouring mountain masses of rock, which they precipitated into the sea at the point where remains of this gigantic dam subsist still and have displaced the new port of Smyrna from the primitive position which it occupied. The vessels, in foundering upon these rocks, deprived the knights and the Christians of their last refuge. In fine, to penetrate the two maritime forts which flanked the harbour and to which the sea served as a ditch, Timour caused to be elevated by force of number, above the waves, a bridge supported by piles and covered over with earth, which his miners, protected by soldiers, approached step by step to the forts until the summit of the ramparts and the bridge were on a level, and the combatants, pressed forward by thousands of others, poured like a sea of men into the place. The intrepidity of the knights yielded to number, not to terror. They found their sepulchre in the two forts. Those who occupied still the upper citadel with Guillaume de Mine, the master of the hospital, seeing no longer any thing to be saved but their lives, came forth in a compact column, sword in hand, opened themselves a bloody route athwart the flames and the blood of the upper city, threw themselves into the mountains inaccessible to the Tartar cavalry, rounded from precipice to precipice the gulf, and were taken up one by one on the side of the crags of Phocea by the Christian galleys which kept cruising upon the gulf. The women, the children, the old men, who had followed thus far this column of the knights, to save themselves with them upon the European vessels, precipitated themselves in vain into the sea, clinging to cables, to oars and to anchors, and imploring the pity of the sailors; the galleys overcharged, could not without swamping receive this deplorable multitude. All perished in the waves, or roamed into the forests to perish immediately by the arrows of the Tartars.
>
> The Genoese, who possessed in the gulf the fortified port and the delightful country of ancient Phocea, mother of Marseilles, as they did also the opulent islands of Chio and of Lesbos, trembling to irritate the scourge of Asia, sent him ambassadors to compliment him on the carnage and to acknowledge his sovereignty. He spared them at this price, and after having sacked and burned Smyrna, he saluted with an adieu the Mediterranean, and resumed, through Ephesus, the route of the plain of the Caister and the Meander to return to Kutaiah.
>
> During thirty days, he effaced from the soil of Ephesus—that Rome of paganism—the vestiges of the ancient temples already prostrated by the Christians. His wrath against the descendants of the Pagans and of the Christians had increased upon his way in crossing the colonies of ancient Greece and of Christian Greece. The most humble submissions did not touch him.
>
> A Greek city on the coast of Ephesus having sent to meet him and implore his pity a multitude of children of both sexes, who sung his praises and recited verses of the Koran to flatter his religion: "What is that bleating of sheep that annoys my ears?" said he to his emirs. "It is the children of the city sent by their parents, to meet your horse to implore you to spare their fathers and mothers." "Let the horses of the Tartars crush them all beneath their feet!" cried Timour. The cavalry of the vanguard rushed at the word upon those innocents, and thousands of the bodies and mutilated children traced the route of Timour. The habit of spilling blood had ended with giving Timour that last degree of military brutality, and indifference to blood.
>
> The burning of Smyrna, of Ephesus, and the other cities of the coast of Ionia, where Greek civilization had for so many ages thrown its population, its letters, its religions, its arts, was the sole monument which was erected by the Tartar conqueror in the view of astounded Europe. Heaps of ashes marked his path; he disappeared in the smoke of those capitals, and regained slowly, as a shepherd who leads out his flocks to pasture, the route of Persia and of Tartary. He led with him a captive emperor, and he carried off the spoils of Asia Minor. The impossibility of creating in a few months a navy to transport across the Bosphorus or the Propontis this countless host, had alone hindered him from effacing from the earth the capital of the Greek empire, Constantinople. He left this last demolition of the old East to be accomplished by the Ottomans.

What a history shall that be which succeeds the Ottoman! Who can foretell whether its pages shall close in the record of chastisement or of glory; whether this race is to be regenerated or overwhelmed; whether their country, the latest frontier of the Muscovite, is to yield, or the civilization of Europe secure in its diffusion both independence and advancement? Let Lamartine, when he has finished this romance of history, begin to prophesy. Not only do "coming events cast their shadows before," but the prophetic power to divine the necessary issue of existing influences, as viewed in relation to man's organic structure, the temperamental condition of various races, and the progress of God's providence, still exists in the living oracles.

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*The Teacher's Last Lesson; A Memoir of Martha Whiting.* By Catharine N. Badger. Boston: Gould & Lincoln.

The subject of this memoir was lately a teacher in the Charlestown Female Seminary. The work is made up of extracts from her journal, interspersed with reminiscences and suggestive reflections, exhibitive of much intelligence, religious earnestness, and individual devotion in forwarding the cause of Christ amid the young. Hers was in truth a missionary life, and afforded an example in its untiring zeal.

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*The Standard Fourth Reader, for Public and Private Schools.* By Epes Sargent. Boston: Phillips, Sampson & Co.

The author is well known by the preceding volumes in this standard series. The present work carries on instruction to a thorough course of preliminary exercises in articulation, pronunciation, and accent, aided by numerous exercises in reading, a new system of references, and a copious explanatory index.

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*Putnam's Monthly* for the present month is commendable, and *Dickens' Household Words* abundantly entertaining by individual and governmental sketches. Both are published by Dix & Edwards.

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*Harper's New Monthly*, for May, opens with most interesting "Sketches in Brazil," relating to the Festa of the Holy Ghost, illustrated with a great many engravings. A paper, "The Lion and his Kind," also illustrated, is of interest to the general reader, as well as the student in Natural History. There are about a dozen other articles, which are of varied attraction. Altogether it is a capital Number.

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The *New York Musical Review*, in speaking of "Little Pieces for the Piano," under the title of "Children's Life," by Theodore Kullak, remarks that "it seems that all the powers of most of the artists for the last twenty years have been directed to the smaller things in art, to refining the technical part of it, to polishing the grand ideas of the Beethoven period so much, that at last they have become as thin and imperceptible as possible. The piano-forte literature shows this as much, or perhaps more, than any other branch of musical art. There are a quantity of fine, beautiful sketches, as if made by the pen; but there is not one whole picture. They are generally very neatly done, and with much refinement and many spiritual traits, but the ideas in them are neither grand, nor original, nor sympathetic. They reflect the whole period of art in which we live—a period which distinguishes itself much more by the How than by the What; much more by the details than by the largeness of the whole. These artistic endeavours contain a little too much of reflection, and too little of creative power."

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## ASPIRATION AND DUTY.

Oh, what is earth, to those who long
For higher, holier, nobler things?
I'd soar aloft on burning song
Amidst the rush of spirit wings!

But hush, proud heart! While here below,
At Duty's call fulfil thy fate,
And humbly onward, upward go—
So shalt thou enter heaven's gate.

—*Household Words.*

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The British Character.—"There are two kinds of boastin'," said Sam, "active and passive. The former belongs exclusively to my countrymen, and the latter to the British. A Yankee openly asserts and loudly proclaims his superiority. John Bull feels and looks it. He don't give utterance to this conviction. He takes it for granted all the world knows and admits it, and he is so thoroughly persuaded of it himself that, to use his own favourite phrase, he don't care a fig if folks don't admit it. His vanity, therefore, has a sublimity in it. He thinks, as the Italians say, 'that when Nature formed him, she broke the mould.' There never was, never can, and never will be, another like him. His boastin', therefore, is passive. He shows it and acts it; but he don't proclaim it. He condescends, and is gracious, patronises and talks down to you."—*Sam Slick's Nature and Human Nature.*

**NEW YORK LUNG INSTITUTE, No. 6 Bond-street. Established for the Exclusive Treatment of Diseases of the Lungs and Throat, by the Inhalation of Cold Medical Vapors, under the charge and control of GUILFORD D. SANBORN, M.D.**

This institution, the only one of the kind in this country, has now entered the second year of its existence under auspices the most favourable and satisfactory. During the past year over *one thousand patients* have been treated personally, and nearly *fifteen hundred* by letter. Of this number, which is far greater than has ever been treated at any one Medical Institute in the world, during the same period, *not one* has remained unconvinced of its superior curative effects in diseases of the Lungs and air-passages over the old method of administering medicines into the stomach. While in many instances patients applied for treatment whose disease had progressed so far as to exclude all hopes of a *permanent cure*, yet *relief* from pain and suffering have been obtained even from the commencement of the treatment and remedies. The triumphant success which it has met with even from the threshold of its advent is attracting universal attention, and the denunciations and opposition which it at first received from the hands of physicians, founded on ignorance and prejudice, is fast giving way to a careful and candid investigation of its merits. I most earnestly invite the attention of the medical profession and the public to the following considerations:

These certainly are important questions to decide; whether the old antiquated practice of endeavouring to cure diseases of the lungs and throat by giving drugs into the stomach is *beneficial* or *injurious?* Do they cure? or do they not? Has consumption diminished? or has it not? Is it a disease of the blood? or is it not? I know that to many physicians, who are but "Stereotyped Editions of antiquity" and its errors, an answer to these questions may be considered of little importance, and they shrink like cowards from their open discussion. Still I repeat the questions to their fifty thousand victims who are now under their *kind care* and *professional skill*, and who during the present year will have died "according to science." These I entreat to "think close and ponder well."

For more than four thousand years various drugs have been poured into the stomach for the relief and cure of diseases of lungs and throat, and for four thousand years have diseases of the lungs, throat, and air-passages been constantly increasing. The theory upon which this practice is founded exists in the belief that Consumption was a disease of the *Blood*, manifested in and through the lungs. Hence the object to render *pure* what was supposed to be *impure*, by giving various medicines into the stomach which were *supposed* to be capable of accomplishing this object. That this treatment *has* met with *no success* I need only refer to the tables of mortality from Consumption alone, when it will be seen to have been increasing during the last twenty years at the rate of *five per cent.* over and above the increase in population; and it is a significant fact that the world has never been so filled with *Patent nostrums*, and people have never been so *excessively drugged* as during that period. In the treatment of diseases of the lungs and air-passages, physicians have pursued but a *routine* of requiring their patients to swallow the most *sickening* and *disgusting* medicines, like Antimony, Ipecac, Lobelia, Opium, etc., while Blisters, Setons, and Irritants have been faithfully applied *externally;* after they have been subjected to this *orthodox* system of *scientific martyrdom* until their patience and *purse* are exhausted, they are most *kindly* advised (to shirk responsibility) to swallow bottle after bottle of the most *filthy* and *fatal* of all nostrums—Cod Liver Oil. No honest physician will deny that I have not drawn a truthful picture of the plan now used in *curing* consumption and other diseases of the lungs.

It is this system of *drugging* which I assert is *false* in theory and *fatal* in practice. I boldly declare it to be *murderous*—that it is rotten with the *absurdities* and *errors* of past ages. That it *does not* cure, I point to the fifty thousand graves yearly made, where lie mouldering the remains of "wealth, worth, and beauty,' who are *dead* monuments of its *healing* power. No wonder that *one-fourth* of the human family die with consumption. Not a domestic hearth can be found that has not lost by its ravages the "dearest one of all." The *name* sounds like a death-knell, and the mind associates it with the grave, the winding-sheet, and the worm. Never since the "morning stars sang together" has consumption been cured by taking drugs into the stomach, while thousands have been cured by *letting them alone.*

The system or plan of treating diseases of the lungs and throat at the New York Lung Institute, is *directly contrary* to that referred to, as is also the theory upon which it is founded. The *principles* or *rules* which are observed and strictly adhered to in the treatment of patients, are as follows:

I. All persons whether seen personally or prescribed for by letter are expected to be under absolute control, and on no other conditions will they be treated.

II. Diseases of the lungs and air-passages are each treated by its appropriate remedies. Consumption, Bronchitis, Asthma, Catarrh, require distinct and different remedies, the application of which are made *direct* and *immediate*, by inhaling or breathing them as hereafter described.

III. No patient is given drugs into the stomach, nor is he allowed to swallow any nostrum while under treatment.

IV. Patients are subjected to a course of physical training in order to give strength to the muscles, and to increase the size and capacity of the lungs. *The most nourishing diet is enjoined, and also the daily use of some form of alcoholic drinks.*

The method of Inhalation as here used is entirely *new* and *novel*, and meets with the sanction and approbation of every physician who has examined it, and many have adopted it in their private practice. Instead of adding to *hot water* the medicines to be inhaled (which is the *old plan* of inhalation), they are used of the *usual temperature of the air*. The inhaler consists of a small glass globe to which is attached an elastic tube and ivory mouth-piece; in the globe is placed a fine sponge upon which is poured a small quantity of the vapor desired to be used. The patient *inhales* or *breathes air* which has become medicated by being passed through the sponge. By this method the lungs are filled with a pleasant and agreeable vapour three or four times daily.

In regard to the *success* which attends this plan of treatment it is *too well* known to require the written evidence of those who have been benefited. Thousands in every State of the Union will attest to its curative effects. It appeals at once to the *reason* and *judgment* of every intelligent person who will give the subject one moment's reflection. That it is destined to work a complete revolution in the treatment of the largest class of diseases which afflicts the human family, is no longer a matter of doubt. *It is looked upon as the only reasonable hope for the Consumptive invalid.* That Consumption, in its *first* and *second* stages can be *cured*, has been again and again proven. There is no disease of the respiratory organs which cannot be greatly *relieved* when a permanent cure can not be accomplished.

TERMS OF TREATMENT.

*Persons who visit the city, and are under personal medical attention, are charged* $30 *per month. Examination of Lungs with Chart showing their condition,* $5. I will here add that it is not necessary for persons at a distance to incur the expense and fatigue of a visit to the city for treatment, but by sending a *full history* of their disease, its *duration of character of the cough* and *expectoration*, appropriate remedies (with inhaler) will be sent sufficient for *one month's use*, with weekly advice, for $15. Such persons are as much under care and control as if seen personally. I am ever willing to treat patients in connection with physicians in the country, and answer any inquiries concerning my treatment and remedies used.

All communications must be directed to Dr. GUILFORD D. SANBORN, New York Lung Institute, No. 6 Bond street.

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## ADVERTISEMENTS.

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**YOUNG LADIES BOARDING AND DAY SCHOOL** of the Church of the Holy Innocents, No. 101 West Thirty-sixth street, near Broadway and Sixth Avenue The Fourth quarter of the school-year will commence April 23d. Rector, the Rev. J. J. ELMENDORF. To avoid misapprehension, the Rector would state that the higher classes are under his personal charge.

m29-3teow

**BALLSTON SPA INSTITUTE.**—A Family Boarding School for Boys. Number of pupils limited to forty. Rev. D. BABCOCK, D.D., Rector.

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The Summer Term commences on Tuesday the first day of May.

Board and Tuition, including mending, washing, fuel, and all ordinary School expenses, $90 per Term, payable in advance.

Circulars can be obtained at STANFORD & SWORDS, or by addressing the Rector at Ballston Spa, New York. a19-4t

**BURLINGTON COLLEGE.**—The Eighteenth Term at this Institution will begin on Tuesday, May 1 (St. Philip and St. James), at 6 o'clock, P.M. Punctual attendance is required, that recitations may be held in all the Classes and Forms on the following day. The peculiar character of the College makes it necessary to limit admission to it, to boys who are not more than fifteen years of age, that they may pass through one or more of the Forms, preparatory to the Collegiate Classes. The Annual Commencement is on the 29th of September (St. Michael and All Angels). Apply for admission to the Bishop of New Jersey at Burlington. ap12-4t

**ST. MARY'S HALL.**—The Thirty-eighth Term at this Institution will begin on Tuesday, May 1 (St. Philip and St. James). Punctual attendance is required, that recitations may be held in all the Classes on the following day. Apply for admission to the Bishop of New Jersey at Burlington. ap12-4t

**HOME SCHOOL FOR YOUNG LADIES, NEWPORT, R. I.**—Summer Term begins on the first Monday of May. Pupils received at any time. Circulars giving particulars, with the highest references, will be sent to any address.

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☞ Circulars, with references, will be sent when desired. a5-5t

**ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES,** at Danbury, Conn., Mrs G. M. WHITE, Principal

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

**ST. MARK'S HALL.—A CHURCH BOARDING** School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex Railroad from New York city.

The Twelfth Semi-Annual Session of this School will commence on the first Monday of May, and contine twenty-two weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M. A.

m22 7t

**DEER HILL INSTITUTE.—A BOARDING SCHOOL** for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

**HALL OF ST. JAMES THE LESS, PHILADELPHIA.**—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

**BOARDING AND DAY SCHOOL,** No. 134 West 24th-street. The Misses ROHR, Principals.

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**THE SUBURBAN HOME SCHOOL,** NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

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**CLERICAL TAILOR.**—NELSON JARVIS, **Merchant Tailor,** New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

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**HOWARD LIFE INSURANCE COMPANY,** 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

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**LAFARGE FIRE INSURANCE COMPANY,** in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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**BROOKLYN FIRE INSURANCE COMPANY.** Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, New York.

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The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

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N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

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New York, May, 1854. my20-1y

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**BROTHERHOOD OF THE PROTESTANT EPISCOPAL** Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—BAILEY J. HATHAWAY, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.

First Vice President—FERDINAND WALKER, Clinton Avenue, South of Myrtle.

Second Vice President—WM. W. RUSSELL, 275 Pearl street.

Corresponding Secretary—LEWIS MORRIS, 25 Tompkin's Place, or 87 Wall street, New York.

Recording Secretary—CHARLES S. STONE, corner of Court and Joralemon streets.

Treasurer—THOMAS K. LEES, 79 Pine Apple street, or 9 Maiden Laine, New York.

Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

**PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.**—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

*Counselor:* The Bishop of the Diocese, *ex-officio.*

*OFFICERS FOR 1855.*

*President:* RICHARD SILL, 343 Broadway.
*1st Vice President:* CHARLES P BURDETT, 47 Fulton street.
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*Corresponding Secretary:* O. B. WILSON, 25 Beaver street.
*Recording Secretary:* THEO. R. MCILWAINE, 194 Broadway.
*Financial Secretary:* A. W. HOFFMAN, 102 Chambers street.
*Treasurer:* CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

## THE WORLD ABROAD.

**Great Britain.**—The visit of the Emperor and Empress of the French caused immense excitement in London. The following was given as the official programme of their movements:

Monday, Prince Albert goes to Dover to meet the august party. Lunches with them at the Warden Hotel. Arrives home with them at Windsor in the afternoon.

Tuesday morning the Emperor receives the Corps Diplomatique. In the evening he attends a grand entertainment.

Wednesday, the Emperor will be invested with the Order of the Garter. In the evening he will attend a grand dinner and ball.

Thursday, the Emperor will visit the Crystal Palace, and in the evening attend the opera.

Friday, Napoleon will visit London to receive the city address, and afterwards dine at the Buckingham Palace.

Saturday, the Emperor returns home.

It was announced that the government had brought out a loan. The amount and terms are unknown, but the sum is supposed to be fifteen millions sterling. Almost immediately after the announcement, the funds fell to 91½.

The movement for the repeal of the newspaper stamps was taking a direction in favour of a half-penny postage stamp.

The Duke of Cambridge was the guest of the day at the Lord Mayor of London's Spital banquet on Easter Monday. The Royal Duke had a right royal reception from the citizens in his progress to and from the Mansion-house. The Lord Mayor declared "he had acted with that noble valour which was to be expected from one through whose veins courageous blood ran high, and with an indomitable courage which would preserve his name upon the brightest page of our history, and hand it down to the glory of posterity. In the name of the company present he greeted his Royal Highness upon his safe return to his country, after having performed deeds of noble daring, of indomitable perseverance, and of forbearance, which had won the admiration of the whole civilized world. Beyond all this, he welcomed his illustrious guest as one who was emphatically 'the soldier's friend'—(cheers)—one who was not content to remain in his tent, but who took part in the battle, and who, after the combat had ceased, tenderly looked after the comforts of his men." The Duke of Cambridge replied in a speech full of grateful recognition of the kindly appreciation of his services.

Sir Robert Peel lately delivered a lecture on the British Poets, at the Marylebone Institution, London. In the course of his dissertations he entered into an account of the war and its causes—a divergence from his subject which called forth some disapprobation.

The Emperor of Russia remitted through the Swedish Embassy a sum sufficient to give every prisoner in the Lewes gaol sixpence each for hot-cross buns on Good Friday.

Lord Dundonald has changed his determination respecting the unfolding of his plans to the Emperor Napoleon, owing to the latter having suspended his intended journey to the East, and that he could not, consequently, personally avail himself of the plans.

Amongst the passengers arrived in England by the last West India packet was Captain Petre. He sold out of a regiment of Dragoons some years since to gratify his love of travelling. He has travelled nearly over the world. His last journey was across the American continent, from Buenos Ayres to Chili, over the Pampas and the Andes.

We see that at the weekly Manchester peace gathering Mr. Bright made a long speech, complaining that they were governed by "lords," and that their fleets and armies were commanded by old and inefficient men.

Great preparations were making for a grand banquet at the Guildhall, London, to which the Emperor and Empress of the French were to be invited.

The rumour was afloat that Lord Palmerston's friends are putting it about that in July next it is his intention to dissolve Parliament, on the cry of the restoration of Poland. They argue in favour of the probability of the rumour from the Premier's antecedents; the admission of Lord Harrowby, the successor to Lord Dudley Stuart as the friend of the Poles, to the Cabinet; Sir Robert Peel's speech at Tamworth; and Lord Palmerston's patronage of Mr. Phinn's recent motion in favour of the restored nationality.

The installation of Mr. Layard as Lord Rector of the Marischal College and University of Aberdeen had taken place. In his installation speech he dwelt much on the subject of education, condemning the present system as one that overcharges the memory instead of cultivating the intellect and subjecting the mind to discipline. The war was a prominent topic, and in treating it Mr. Layard traced most of their misfortunes to the defective system of education, and to the "reckless manner in which merit is overlooked in public employments." The approbation of the Aberdeen alumni gave Mr. Layard great encouragement.

**France.**—The Emperor had issued a sort of manifesto relative to the Crimean expedition, which was regarded in the light of a reply to the famous pamphlet which was attributed to the pen of Prince Napoleon, the Emperor's cousin. It explains the military conduct of the allied governments since the opening of the war. It also promises that the various phases, motives and objects of the negotiations shall be made known. The document occupies five columns. It states that the plan of the campaign was:

*First*—To march and meet the Russians on the Balkans. *Second*—To seize the Crimea. *Third*—To land at Odessa, or some other point on the Russian coast of the Black Sea, but not to proceed further on the Danube, unless Austria joined the alliance.

Gallipoli was first occupied with an intention to check the advance of the Russians to Constantinople, but the retreat of the Russians from Silistria rendered the further occupation of Gallipoli and Verna unnecessary. The Allies could not have operated in Bessarabia without the aid of Austria, and not to remain inactive the expedition against Sebastopol was undertaken.

The remainder of the document is occupied with pointing out the immense difficulties of the siege and exonerating Napoleon, who planned the campaign. It also contains a copy of Marshal St. Arnaud's private instructions. The document has excited much interest at home and abroad, and is regarded as an apology for raising the siege.

It was rumoured in Paris, that there was to be another levy of 100,000 men in France, and that from 60,000 to 80,000 troops will be placed at the disposal of Austria, should war be the issue of the Conference at Vienna.

**Spain.**—The Spanish government has remitted to London the documents on which was demanded the recall of Lord Howden, the British Minister, for his interference in religious matters. In the Cortez, the vote of confidence in the National Guard was carried, and the excitement had ceased, and Madrid was tranquil. The government has borrowed from capitalists 40,000,000 reals, at 10 per cent.

**Austria.**—The Conference was the great topic at Vienna. We have noticed its further proceedings under the head of *The War*.

It was understood that the Emperor of Austria's coronation will take place on the 18th of August.

Sickness is reported in the Austrian army as a reason why it is not ready to take the field.

**Italy.**—It appears that the Russian Count Potochi is visiting all the Italian States, except Sardinia, assuring them of the friendship of Russia. He is said to have obtained assurances of neutrality from Tuscany and Naples. It is reported that the Duke D'Grammont, French Minister at Turin, will proceed to Rome to mediate in the difficulty between the Pope and Sardinia.

**Rome.**—The Pope has had a narrow escape with his life, from the accidental falling of a beam. Two cardinals were injured. Particulars not to hand.

Napoleon had purchased estates in the Roman territory of Civita Nova.

**Russia.**—St. Petersburg advices are altogether indefinite as regards politics. They, however, reiterate that Russia will not make concessions. The cholera continues its ravages in St. Petersburg—on the 29th there were 200 deaths.

**The War.**—Our last accounts state, that the position of both armies was unchanged. Night skirmishes on a small scale continued. The weather was fine and dry. An armistice of three hours had been allowed to bury the dead. The allies report themselves ready to open a general bombardment of the city. The Russians have constructed two new batteries and have converted the ambuscades into an advanced parallel. The French are advancing towards the Malakoff works by a serpentine sap. Omar Pasha had not marched on the Alma as represented, but had occupied two villages half a league from Eupatoria, and had enlarged his circle of fortifications to shelter 5,000 men. The allies were sending him that number as rapidly as possible. Ten thousand Egyptians had sailed for Eupatoria, and the French reinforcements, and those from Sardinia, would also land there shortly. An important statement is made, that the allies are changing their tactics in the Crimea; that they are about to fortify and hold as a material guarantee the already strong position of Kamiesch, with 20,000 men, supported by the fleets. The embarkation of the Sardinian troops would commence from Genoa on the 15th, in the English steamers, for Constantinople, and would be reshipped from thence for Eupatoria, to co-operate with Omar. The Russians have maintained their position on the Tchernaya, and are concentrating towards Baidar. General Canrobert's despatch estimates the loss on the night of the 22d—Russians, 700 killed, 1,500 wounded; French loss, 200 killed, 400 wounded. The Russian agents at Vienna report a sanguinary engagement on the 26th of March; but advices from the Crimea do not mention such an affair. The Russian organs say that the women, children and sick are being sent out of Sebastopol into the interior of the Crimea. Disturbances had occurred at Krajova from persons illuminating their houses on receiving the news of the death of the Czar. The French hired steamer Edinburg and two ships in tow, all loaded with French horses, were lost off Baltchick. The Tunisian brigade has been sent to Batoum. The Russians deny Menschikoff's death, but admit that he is wounded.

The Conference at Vienna resumed deliberations on the 8th ult., though it sat but one hour. The Russian plenipotentiaries had not received their instructions. Drouyn de l'Huys and Ali Pacha were present. Nothing whatever was known as to the chances of agreement, nor was it known when the next meeting will be held.

It was rumoured that the Western plenipotentiaries were about to quit Vienna. This, however, was considered doubtful. Everything seemed at a stand still. New complications were spoken of with Prussia, but of what nature was not stated. It was said that Ali Pacha's instructions were to assent to the joint protectorate of the Great Powers, but nevertheless to express the regret that the Sultan's sovereignty was not re-established. The question relative to indemnity of the war was deferred.

### THE CHANCEL WINDOWS OF TRINITY CHAPEL.

*To the Editor of the Churchman:*

Mr. Editor:—There is no one more rejoices than myself to see that in the columns of your excellent paper there is a neutral ground open, upon which, those who differ in matters of taste can debate. I see that my views in relation to the very false and ineffective school of glass painting, recently illustrated in the chancel of Trinity Chapel, meets with an opponent in R. W. W. So serious a difference of opinion as that which exists between us on the subject, cannot be readily compromised, I imagine, by a single letter, or even a series of letters. Certainly, the truth cannot be arrived at so soon, when, for many years past in Europe, the subject has been of fierce strife and contention between the rival parties of one modern (to which these windows belong) and the true ecclesiastical school. With regard, in the first place, to R. W. W.'s assertion, that I object to these windows "not *being conceived in a style of art tributary to the artistic skill and knowledge of the thirteenth century*," I again assert, that these self-same windows ought to have been conceived in this style, and for many reasons. Without copying the bad figure drawing of this century, we could at least (or any person who thoroughly undestands the various costume and decoration of this period) have given that character to the windows which would at once have stamped them as being of the thirteenth century. It is not necessary at all to copy the defective drawing of this period, but by giving to the figures and the whole lights those peculiar and effective ornaments in borders, canopies, grizille, &c., you could so stamp them that there would be a unity with and a subserviency to the architecture of such a building as Trinity Chapel, and which I again assert, and can prove, there is now no such thing existing. I am afraid that R. W. W.'s knowledge of the true meaning of the word "revival," as applied to Gothic Architecture, and its dependent art, Stained Glass Decoration, is but very slight. We must remember, as poor Pugin said, "that everything old is not an object of imitation, everything new is not to be rejected, but unity and harmony let us have in all our churches." That glass work ought to be made subservient to architecture I should think and hope R. W. W. will not object to. We find according to Warrington, vide page 17, that the windows of Becket's Crown Canterbury Cathedral are remarkable not "only from their being semicircular, but from the glass being executed at an after period, which leaves no doubt that in carrying out their decoration at *that* time (13th Century) the artists were accustomed, as a matter of *good* taste, to take into consideration the style of architecture they were dealing with." That these windows in Trinity are the very opposite in style, &c., to the building in which they are erected, no one capable of judging can doubt. My opponent, then, very *complacently* states, that my views are correct, to one who looks upon windows "*as mere ornamental decorations*." In this he is wrong. I consider that stained glass is in every way one of the grandest vehicles for art possible, and that of the very highest. It is evident to me that R. W. W. can know but little about the grand modern *revivals* of this period recently erected in England. It is a pity he has not seen the chancel windows of the Rev. W. J. E. Bennett's, St. Barnabas, Pimlico, London, executed by Wm. Wailes. He would then see how far the glass-work ought to be made "*tributary to the style of art of the thirteenth century*." Here in this church, we have lancets of the same period as Trinity Chapel. And "*not mere ornamental decorations*," nor yet "*chiefly translucencies*," but both combined with groups, especially the Ascension, far more beautiful and original, both in design and colour, than the whole of Trinity old and young, put together—I speak from a *practical* knowledge of the art. I have given both styles a proper study, and I know the defects and weak points too well of the modern "glass surface staining," as he is pleased to term it, to give way for one moment to any authority my opponent can bring forward. With regard to R. W. W.'s very original notion, "that if the windows were broken into fragments, and leaded together, or if they had an irregular network of iron before them, their tone would be deepened, and the peculiar character of Byzantine work *approached*," in this I say he is wrong, and very wrong. In the first place, upon a light ground, like the ground colour of the upper portion of Trinity windows, to break it up irregular would in every way be to spoil the windows and take the very little remaining beauty *they now* possess away. We find upon authority from Pere Martan, and I can also assert from a personal knowledge of the best remaining examples in England, that this irregular network was never used except upon very dark grounds of ultramarine and ruby, and, in all cases, upon clear pot metal, not, as it would be in Trinity, upon chalky and miserable attempts at sunshine, and thus in the old work giving the background a rich, gorgeous mosaic appearance. Beside all this, good glass work requires none of these artificial means to help its toning down, not if the work is properly burnt, and the principles of the real ecclesiastical school adhered to and understood.

I am afraid, also, by the way in which R. W. W. mentions the "glass surface stainers," he is in error. I do not know whether he is aware that a Gothic figure requires just and in most cases more surface painting, as he is pleased to term it, than any three figures the same size in Trinity windows. Instead of the mere stringy drapery of such figures, we have fine bold drawn folds, magnificently draperied. In fact I am prepared to state that there is as much design and talent displayed in the drapery alone of the old work, as the whole of this much talked of old painting glass work failure of the Ascension. If where R. W. W. talks of Conventionalities "in most cases the result of an inability to execute, and that the wheat must be winnowed from the chaff, &c.," he intends to say the wheat is winnowed from the chaff in such miserable attempts at glass work as this alluded to in Trinity Chapel, I am indeed sorry for him. When my last article on these windows was written, the centre was hardly finished, and the scaffolding in no case down. I have since viewed them in almost every light and aspect and am now of opinion that the *execution* is but most ordinary, that the harmony of colour is perhaps hardly equal to the "grandam patchwork," as R. W. W. is most condescendingly pleased to term the other colouring about the Church; that altogether the design is beneath the name of even an ordinary artist, and only serves to show that an artist in oils is a novice, and a great one, at glass work; that the centre, which by every rule of propriety imaginable ought to have been the *chef d'œuvre*—the centring of the whole church—is the very worst feature, and is in every way possible, a complete and contemptible failure. All these assertions of the faults of these windows I am prepared to prove by the very commonest principles of good taste and judgment. I also say that the production of these windows must afford unmingled merriment to all true ecclesiologists, and only shows into what depths of error men fall when they abandon the true thing, and go whoring after strange styles, to pander to the whims and eccentricities of individuals. It is true that other buildings than Gothic may be advantageously embellished by glass work more modern in its treatment; but, as Warrington says, "to accomplish this the design must be in harmony with the architecture, and must be treated with the utmost devotion, delicacy, and skill," in every single quality of which these windows of Trinity are singularly deficient. It is a subject in which all lovers of true Ecclesiastical Art must be deeply interested, and I hesitate not to say, that if Gothic architecture progresses, and its principles get thoroughly understood, to the same extent it has done these few years past, that these windows of Trinity Chapel, notwithstanding their enormous cost, will have to give place to something more religious, more devotional, and more in accordance with the style of architecture of the building.

A.

A Pervert from Western New York.—It is our duty to announce that the Rev. B. W. Whitcher, a clergyman of this Diocese, has united with the Church of Rome. Having been acquainted with Mr. Whitcher for the last fifteen years, and having during that time exchanged the courtesies common between persons of the same station and pursuit, we feel disposed to say as little in reference to this matter as possible. What we have to say, therefore, shall be briefly told. For some years past Mr. Whitcher has not had the confidence of his associates in the ministry, and we think not that of his Bishop. His tendencies were supposed to be Romeward, though at one time we and others of his acquaintances had begun to hope he had abandoned them. But it does not appear that up to the time of his apostacy he had committed any act in violation of the Canons. Over a year since he retired from parish duty on the plea of ill health, and took a farm in Whitestown, but occasionally officiated as a minister of the Protestant Episcopal Church. It is but a few Sundays since he preached, in Grace Church, in this city, a sermon, which we heard of as being strongly tinctured with Romish sentiments. While in full standing as an Episcopal clergyman, he was last week received into the Church of Rome. He had not resigned his ministry, nor, after his apostacy, up to Sunday evening last, had he communicated with the Bishop on that subject. His old associates would have thought better of him had he pursued a different course. Much as it must be regretted that any clergyman should become so deluded as to abandon our communion for that of Rome, yet it must be expected that such a one will act according to his convictions, as in honesty he should do. But when a person takes upon him vows of allegiance to the Church, it is to be supposed that those vows are binding, at least while he remains in the ministry. And we cannot conceive upon what principle of morals he can still retain his position, and yet unite with a communion which denounces as heretical, and anathematizes that in which he was ordained.—*Gospel Messenger*.

[The formal deposition of Mr. Whitcher by the Bishop of the Diocese is given under the head of *Church at Home*.]

### CLERICAL CHANGES.

The Rev. R. C. Rogers has resigned the Rectorship of Christ Church, Ballston Spa, and accepted that of St. John's Church, Stillwater, and St. Luke's Church, Mechanicsville. Post Office address, Mechanicsville.

Rev. D. C. Millett has accepted a call as Principal and Chaplain of St. Mary's Hall, Burlington, N. J.

The Rev. Chas. Frederick Hoffman having returned to his residence at New Brunswick, N. J., requests that all letters and papers for him be addressed accordingly.

The Rev. Dr. Carmichael having resigned the charge of Christ Church, Richmond, Va., and returned from the South, requests his correspondents and others to direct their communications, *for the present*, to No. 59 Fulton street, New York.

### MARRIED.

On the 30th ultimo, at "The House of Prayer," Newark, N. J., by the Rt. Rev. G. W. Doane, George A. Mayhew and Mary Amelia, eldest daughter of J. W. Hayes, Esq., all of that city.

## ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following offerings, viz:

$1 per Charity Box, by hands of Rev. J. H. Hobart Brown, Brooklyn; $2 from Rev. Thos Bausfield, Northport, Canada; $10 "in memory of our little departed Hobart."

J. Lloyd Breck, for the Chippeway Mission.

Chippeway Mission House, Minnesota Territory, April 20, 1855.

**New York Bible and Common Prayer Book Society.** St. Peter's Church, Lithgow, Rev. Sheldon Davis, $3; St. Paul's Church, Pleasant Valley, Rev. Sheldon Davis, $2; Miss. H., a subscriber, $2.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

**Protestant Episcopal Tract Society.**

Mrs. Edward D. Phyfe, to constitute herself a life member, $10; Miss H. $1, Mrs. Frances Rhoads $1, annual subscribers.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

**Free Church of the Epiphany.**

The subscriber gratefully acknowledges the receipt of the following donation for the poor: From Charity, $10.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. Lot Jones, 77 Second Avenue.

May 1, 1855.

**Nashotah Mission.**

The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of $2 from Rev. L. D. B., an Alumnus of Nashotah; $28.50, Easter offering of St. Peter's Church, Ashtabula, Ohio, per the Rev. H. Wheeler, Rector.

Azel D. Cole, President of Nashotah Mission.

Delafield, Wisconsin, April 25, 1855.

**Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.**—The Treasurer acknowledges the receipt of the following sums since the 13th of March last:

Collection Church of the Ascension, New York, $259.75; collection Christ Church, New York, $153.41; Sunday School, Christ Church, New York, to constitute Mrs. Chas. H. Halsey a life member, $15; collection for books, in box at the Church of our Saviour, $38.88; collection for books, in box at the Church of the Holy Comforter, $22.54; collection St. Ann's Church, Brooklyn, $193; contributions from Grace Church, New York, $175; Dr. W. H. Hobart, annual, 2 years, $4; N. F. N., donation, $10; F. G. Foster, donation, $5; John S. Betts, annual, 1854, $2; Mrs. Richard Sill, do., $2; Mrs. M. K. P., annual 1853-54, $10; C. R. Christopher, donation, $4; Chas. Davis, donation, $5; Miss Walker, annual 1854, $2; J. W. Hayward, annual 1855, $5. Annual subscriptions for 1854, at $5: Mrs. R. De Roy, Mrs. S. Henry Remson, Charles J. Aldis, W. A. Duncan, Dr. James H. Borrowe, C. W. Carmer, Walter Roome, John R. Lewis, O. J. Cammann, Wm. Adams, W. B. Douglas, 11 contributions at $5—$55. Total, $961.58.

April 9, 1855. E. M. Duncan, Treasurer, 114 Wall street.

### CLERGY of the PROTESTANT EPISCOPAL CHURCH
*IN THE CITY OF NEW-YORK AND ITS VICINITY.*

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Anthon, Rev. Edward,
Anthon, D.D., Rev. Henry, } 156 Second Avenue.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth-street and Fifth-avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 2 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Denison, Rev. Samuel D., 1 Bible House and 171 West 36th-street.
Dickson, Rev. Robert George, 51 3d avenue.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 131 Lexington avenue.
Dyer, Rev. Heman, 184 East 13th-street.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 101 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., Yorkville post-office.
Gallaudet, Rev. Thomas, 14 Irving Place.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 637 Broadway.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., office of *Church Journal*, 107 Fulton st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 63 London Terrace, West 23d-street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 171 East 17th street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., St. Mary's Rectory, Manhattanville.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shortt, Rev. William, 171 East 17th street.
Sleight, Rev. George N., No. 6 Boorman Place, 33d-street.
Spencer, D.D., Rev. Jesse A., 80 West Thirty-third street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street,
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weston, Rev. Sullivan H., Trinity Church.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

*BROOKLYN.*

Allen, Rev. Nathaniel G., 80 Woodhull street.
Brown, Rev. J. H. Hobart, 69 Orange street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Clinton avenue, adjoining St. Luke's church.
Drowne, Rev T. Stafford, 56 Montague Place.
Guion, Rev. Alvah, 240 South First street.
Guion, Rev. Thomas T., 59 Willoughby-street.
Haskins, Rev. Samuel M., 91 South Fifth street.
Huckel, Rev. William, 16 Clinton street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 148 Duffield street, near Fulton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sanford, Rev. David P.
Sayres, Rev. Samuel W., 99 South Fourth street.
Schroeder, D.D., Rev. John F.,
Schroeder, Rev. John F. Jun., } 493 Atlantic street.
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Nevins, corner of State.
Taylor, Rev. Benjamin F, Division Avenue, 2d house from 7th street.
Vinton, D.D., Rev. Francis, 178 Atlantic street.
Walker, Rev. Robert J., Oxford street 6th house from Myrtle Avenue.

*NEW JERSEY.*

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Monday* in the *week preceding* the *first Thursday in each month.*

## NOTICES.

**St. Luke's, Staten Island.**

Rev. Mr. Rees, of St. Luke's Church, Staten Island, has resigned, and has removed to Bridgeport, Penna. For the last three months, Mr. Rees has been labouring under severe indisposition, and unable to discharge the duties of the Rectorship. The parish at Rossville has very greatly increased under his ministry, and the congregation feel deeply the providence which has rendered the separation necessary.

The following communication has been addressed to him by the Vestry, and shows the estimation in which he is held on the Island. The parish at Rossville is now vacant, and is an interesting field for a devoted clergyman.

Rev. and Dear Sir:—The undersigned, the Wardens and Vestrymen of St. Luke's Church, Rossville, have received your communication, resigning the Rectorship of the parish. We feel ourselves under the painful necessity of accepting the resignation, and thus severing the connection which has existed between us of Pastor and People. We bow in calm submission to that mysterious Providence which has deprived you of the requisite health and strength to discharge the duties of the Pastoral office among us. But it is due to you, and to the congregation we represent, to convey to you an expression of the feelings which are awakened in our breasts upon the occasion of your separation from us. And we feel assured we are but expressing the feelings of every individual member of the congregation.

In parting from you, Rev. and Dear Sir, we will not address you in the spirit of eulogy; we know that the faithful Pastor looks to higher and holier motives than the approval of men. But justice requires of us that we, in this way, bear witness to the zeal and diligence with which you have laboured in the parish; and its greatly improved condition, while under your faithful ministry, cannot but be more gratifying to your feelings, upon the occasion of your separation from us, than anything we can say or do. You do not need any testimonial from us; but if you did, we could bear witness to the exhibition by you, since you came among us, of every qualification that characterizes the Christian minister and adorns the gentleman. That you have been faithful to the eternal interests of the souls committed to your care, no one can deny, who has been an observer of your course in the parish. Your earnest pleadings to a Throne of Grace in behalf of your people, and especially the younger members of the congregation, your constant sacrifice of all personal ease and comfort in the performance of your public duties to promote the advancement of the people, your attention to the afflicted and the needy, and administering consolation to the sick and dying, cannot but have gained for you the affection of the congregation we represent; and strangely ungrateful and insensible to its interest it would be, if it did not realize and deplore the loss it sustains by your separation from it.

And now, Rev. and Dear Sir, as a Vestry, we must bid you farewell. We in sincerity commend you to the gracious keeping of our one Lord and Master. May it be His good pleasure soon to restore you to health and strength, and in a new field of labour abundantly to bless you, His faithful and devoted servant. May He long spare you to the Church, your family, and friends, and when your ministry on earth is finished, receive you into the Church of the Redeemer in Heaven.

Thomas J. Platt,
Solomon Caldwell, } Churchwardens.
Henry J. Seaman, Henry S. Bedell,
Henry S. Seaguine, James Spencer,
David A. Edgar, William Wells,
John Mills, John Williams, } Vestrymen.

*St. Luke's Parish, Rossville, Staten Island,* April 21, 1855.

To the Rev. William H. Rees, St. Luke's Parsonage, Rossville.

**The Misses Rohr** have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. my3 8t

**St. John the Evangelist's Church.**—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

EDWIN R. COOK, Rector,
104 12th street.

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**Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.**—A stated monthly meeting of the Board of Managers of this Society will be held in the Sabbath School room of the Church of the Ascension, on Tuesday evening next (8th inst.), at half-past 7 o'clock.

By order,
Thomas P. Cummings, Recording Secretary.

May 3, 1855.

**The Rev. H. F. Roberts,** Rector of St. Paul's Church, Williamsburgh, will preach in the Church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, May 6. Service to commence at 7½ o'clock.

**The Rev. Isaac H. Tuttle**, the Rector of St. Luke's Church, in this city, after an absence of several months in the East, has returned quite restored in health.

**St. Ann's Church for Deaf Mutes.**—In accordance with the appointment of the Rt. Rev. Provisional Bishop of this Diocese, there will be service on Sunday evening next, the 6th inst., in St. Bartholomew's Church, at 7½ o'clock. A sermon in relation to St. Ann's Church for Deaf Mutes will be delivered by the Rector, and a collection made for the Building Fund. All persons interested in the success of this undertaking are respectfully invited to attend.

**A Missionary Meeting** of the Convocation for Church Extension in Kings County will be held in St. John's Church, Johnson st., Brooklyn, on Friday evening, 4th inst. Sermon by Rev. O. P. Thackara. Services to commence at 8 o'clock.

A business meeting of the Convocation will be held at 6½ o'clock same evening, at the same place.

**Maryland Convention.**—The Annual Convention of the Protestant Episcopal Church, in the Diocese of Maryland, will be held in St. Peter's Church, Baltimore, on Wednesday, May 30th, at 9 o'clock A.M. H. COLBURN, Secretary.

my3-4t

## BUSINESS NOTICES.

**SPRING, 1855.—Men's Clothing.**—Our stock of Men's Clothing for the current season, embracing every style of garment and variety of fabric, has already met with such general approval, that we feel assured it is only necessary to state we will continue through the season to duplicate the present varieties, and add to them every day something new and desirable, so as to have full assortments of the various fashionable garments; as also to our stock of

BOYS' CLOTHING,

to which we beg to call the attention of families and heads of colleges and schools. It is our determination to render this one of the most popular branches of our business, and with this view have placed over it some of the first Boys' Clothing cutters in the city. Our stock will be always large, and all kinds of Boys' Garments made to order in the Custom Room, second floor, with promptness and in the best manner.

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OUR RULES ARE—

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ap19tf

## Advertisements.

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Charges, Per Quarter—Primary Class, from $5 to $7; Academical Class, from $8 to $12. Extras—Music, on the Piano or Guitar, from $12 to $ 0; French, $5; Drawing, $5; Painting, $10; Stationery, $0 50. Board, washing, light, and fuel, with English tuition, from $200 to $300 per annum.

Board and tuition bills payable within the first-half of the term, and charged only from the time of entrance. Pupils may be received in a single branch only. Private lessons will be given to any who may desire special instruction. No deduction for absence, except in cases of protracted illness.

References.—Right Rev. Horatio Potter, Bishop of the Diocese of New York; Rev. Wm. Berrian, D D., Trinity Church, New York; Rev. Wm A. Muhlenberg, D D., Church of the Holy Communion, New York; Rev. I. P. Labagh, St Paul's Church, Brooklyn; Rev. E H. Canfield, Christ Church, Brooklyn; Ebenezer Knight, M.D., New York; Chas. E. Pierson, M.D., New York; Wm. Belden, A.M., New York; Henry Fisher, Esq., Brooklyn; John C. Winans, Esq., New York.

For further information, apply to the Principals, personally or by letter. my3-3t

**CHESTER FEMALE INSTITUTE,** ARMONCK, WESTCHESTER CO, NEW YORK.—Rev I. Dyckman Vermilye, Rector.

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"Jona. M. Wainwright,
"Prov. Bishop of the Diocese of New York.

"New York, June 8, 1853." my3-tf

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## PUBLICATIONS.

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The Compensation Office.
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The Dames of Virginia.
The Turks Two Hundred Years Ago.
The Night Chase.
Only a Pebble.
The Count De Cagliostro.
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